School of Theology at Claremont
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TEACHING RELIGION

A. J. WILLIAM MYERS

TRINITY UNITED METHODIST CHURCH
224 EAST SIXTEENTH STREET
SAN BERNARDINO, CALIF. 92404

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TEACHING RELIGION

By

A. J. WILLIAM MYERS, PH.D.

A Textbook in the Standard Leadership Training Curriculum, Outlined and Approved by the International Council of Religious Education

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INTRODUCTION

TEACHING religion is a fine art. It cannot be reduced to rule of thumb. A thousand persons may be taught to produce a given number of articles, all identical; but no two artists painting the same scene or portrait will get identical results; nor will two poets, interpreting a given event or emotion, express it in the same words and meter.

There is a certain lack of definiteness which many teachers of religion feel, but there is a corresponding gain in creative possibilities. The teacher of religion has incomparably finer, more enduring, and more dynamic work to do than has any other creative artist. His work is nothing less than helping people to live. And really to live is to live their highest and best, individually and socially, day by day. His aim is not to have them copy the past, if that were possible, but to meet wisely and well the new issues and situations in their own time. The aim is not to have imitators but prophets. For Christians this is to live in the spirit of Jesus and to help him to build his Kingdom.

While the teaching of religion, like any creative art, cannot be reduced to categorical rules it is based on very definite principles. No one can succeed who runs counter to the laws of God revealed in moral and religious growth. No one can "break" these laws. He may oppose or ignore them—and be broken. Success comes through working intelligently in harmony with the principles of life and growth. Several of the

most important of these principles, so far as known, are emphasized in the following pages. The wisdom of many educators—far too many to enumerate—has been laid under tribute. The obligation to them is gladly and gratefully acknowledged.

Much is yet to be learned about how to teach religion. This book invites any who read it, especially study classes, to a coöperative enterprise. The aim of each teacher is to discover how he may be more effective in influencing his pupils for good and in releasing and directing their energy. It is hoped, therefore, that the book will be used, not as something to be learned but as a guide; and that most emphasis will be placed upon thinking, investigating, experimenting, discussing, and testing.

"He who would have beautiful roses in his garden must have beautiful roses *in his heart.*" There is a close analogy between the culture of roses and the culture of the good life. The teacher of religion should realize this first requisite for success with which Rev. S. R. Hole, dean of Rochester, began his charming "Book About Roses" (1892):

"He who would have beautiful roses in his garden must have beautiful roses *in his heart.* He must love them well and always. . . . He must have not only the glowing admiration, the enthusiasm, and the passion, but the tenderness, the thoughtfulness, the reverence, the watchfulness of love."

A. J. W. M.

CHAPTER I

THE AIM IN TEACHING

THE aim is one of the major influences in controlling procedure. One person aims to have a "good time." The day's work is done with the mind on the clock and the chief interest in the pay check. Money and free time are spent on ephemeral pleasures. His companions are like-minded. Another, in similar circumstances, aims to know music. Consider the effect this will have on how his leisure is spent, how his income is budgeted, and what friendships are formed. The furnishings and atmosphere of the residence of each bear testimony to his aim in life.

In the public school one teacher determines to maintain strict discipline and to have the pupils know what is in the text. Here no disorder mars the record. The pupils stand high in examinations which ask for the reproduction of what is in the books, if tested during the course or soon after its completion. Another teacher aims at developing healthy, happy, intelligent pupils who appreciate literature, art, and so forth, and who are interested in the search for truth. It would be of interest to take time to characterize the atmosphere, attitudes, and methods in each classroom.

Teachers in the Church School differ similarly. One sets out to teach his pupils the lesson material; to have them know certain things by heart; to increase the

attendance. Another aims to have his pupils live in daily fellowship with God, appreciate the great things in life, develop right attitudes, seek truth and be of service. The difference between the two schools may be easily sketched.

Some schools drift along without defining aims. They follow the old routine, keeping the school going for its own sake. To drift here is as dangerous as to drift at sea. To be indefinite in aim is to have a bad aim. It is necessary to formulate an answer to the puzzling question, What is it all about anyway?

A youth may form the purpose or set up the goal of being a good citizen. But that at once implies more immediate objectives, such as a high-school education and a vocation. A trade cannot be learned in a day. The objective for the day may be to learn a specific thing such as to bake biscuits, to figure strains, to sharpen a saw. It is clear that the ultimate aim determines to a large extent the more immediate purposes and the whole atmosphere and spirit in which the work is carried on.

The teaching of religion has the same kinds of aims: the more ultimate, which give character to the whole enterprise; the immediate or specific, which are essential to the major purpose; and the aim for the day or class session. Each of these will be considered.

The Ultimate Aims. Educators are divided as to the place of emphasis in teaching. One feels that it should be on the materials, the imparting of information, the preparation for future living, and the inculcating of virtues; another emphasizes stimulating and guiding the pupil in an intelligent search for truth, beauty, and goodness—training him in living

to-day and in achieving the best life now, in fellowship with God and in service to others. To the former, teaching is largely doing something to the pupil; to the other, it is stimulating him and directing him to achieve. To the one it is imparting the results of past experience; to the other it is helping the pupil to learn through experiencing. To the one knowledge easily becomes an end in itself; to the other it is a means to a kind of life.

These points of view shade off into each other but the difference is fundamental. Teachers and officers in the Sunday School consciously or unconsciously belong to either group. The methods used in any class reflect one of these basic theories.

Mansfield seventy-five years ago wrote that the teacher's "position is strictly that of a conveyor of knowledge—moral and intellectual—to a yet unoccupied and growing mind." Locke and others likened the mind to a blank sheet of paper, and the educator's work was to see that the right knowledge was written on it. A prominent Sunday School worker a generation ago said the teacher's task is "to get the Book into the boy." Many Sunday School lessons aimed to impart the Bible or Bible knowledge. These all belong in the first group.

Reu, in "Catechetics," gives this definition: "The teacher of religion . . . when he is called upon to designate the aim of his own efforts . . . will, in humility, find it to be nothing higher than this: (1) faithfully to embed and anchor in the *intellect* of the rising generation all the holy truths upon which the life of the mature congregation fundamentally is based, and by which it alone is constantly renewed,

and without the knowledge of which there is no possibility of an all-sided participation in the life of the Church; (2) to stir their *emotions* to a vital interest in those truths; (3) to bend the *will,* so that it may run in the paths in which the Holy Spirit, turning to account those truths, in his own time and hour, lifts them into personal faith, and, as a corollary thereto, into the life of the mature congregation."[1]

Something is to be done to the pupil—embed and anchor in the intellect, stir the emotions, bend the will. The main emphasis is on the materials, the holy truths handed down. There is no hint of the living challenge to seek new truth. It is mechanical. The will is to run in paths like a train on rails. It is to be bent. There is no vision of two persons, God and the pupil, enrapt in love, glowing with unity of purpose. The end is holy truths, not living persons, the preservation of the congregation rather than the service of man. The emphasis is on future adult life rather than on living to-day in the spirit of the Master.

In direct contrast with all these, two or three other statements of aim are given, where the emphasis is on persons rather than materials and on learning as active not passive. Plato's aim of education—the seeking of truth, beauty, and goodness—finds its highest fulfillment in Christianity. The report of the Archbishops' Committee on "Christianity and Industrial Problems," says: "The primary object of education must be a spiritual one. The Christian view of society is that men are first of all men, not animals, servants, or

[1] Reu, Johann Michael, "Catechetics," pp. 311, 312. Wartburg Publishing House, Chicago. 1918.

tools. The first aim of education, therefore, must be to make, not more efficient workers, but better men, better citizens, and better Christians."[2]

Professor Coe's well-known definition of Christian education is this: "Growth of the young toward and into mature and efficient devotion to the democracy of God and happy self-realization therein."[3]

In all of these the emphasis is upon the development of the person through active participation in Christian life and service.

The writer has ventured a rough definition embodying the same general idea but bringing out certain principles a bit more clearly: "Religious teaching aims to help each person to achieve his own highest and best life, in fellowship with God, and in coöperation with and in service of his fellows, and to promote a civilization embodying ever more fully the ideals of Jesus."[4] In the context it is brought out that the life, spirit, and teachings of Jesus are the standard by which all is to be judged, and that the highest and best life is lived in his spirit. These definitions agree that religious teaching has to do with helping persons to live to-day in the way of life taught and exemplified by Jesus, and that such a life is social rather than individualistic. The way this is done is through the stimulus and direction of inherent powers developed in coöperation with God and one's fellows. The future is not overlooked but it is felt

[2] "Archbishops' Committee of Inquiry Reports," Fifth Report, "Christianity and Industrial Problems," p. 113. 1919.

[3] Coe, George Albert, "A Social Theory of Religious Education," p. 55. Scribner, New York. 1917.

[4] Myers, A. J. W., "What Is Religious Education?" p. 5. National Sunday School Union, London. 1925.

that the best way to prepare for the future is by living right to-day, by training in living rather than for life. The last definition stresses these points: Each person has his own contribution to make. The good life is achieved, not reached by passive growth; and it is specifically stated that the good life is exemplified in Jesus and is attained only through fellowship with God and with others. The end is not only a good individual life but a constantly improving society or Kingdom of God. It is a coöperative enterprise in which the individual and society cooperate with God, identify themselves with his purposes in making this a better human world.[5] Some of the implications are that every normal person is endowed with almost infinite possibilities: he is "but little lower than God," Ps. 8:5; that the universe is "a spiritual fact"; that "my Father worketh even until now," John 5:17, and that we may work with him; that the end is "the measure of the stature of the fulness of Christ," Eph. 4:13, and the Kingdom of God.

It is comparatively easy to analyze these two types of aim, and to disclaim one and yet go on embodying it in our teaching. It is the old hiatus between profession and practice. Teachers should examine their own work in the light of the principles here set down. Such questions as these suggest themselves for further study:

Is everything in my school planned to help the pupil to develop and live well to-day or is it to have him study a particular course or to learn certain beliefs and doctrines?

[5] See Appendix A.

A teacher talks to his class through almost the entire session. Which of the two kinds of aim is he exemplifying?

A Church School meets only on Sundays and stresses information. Which theory does it practice?

Which is easier, to teach knowledge or to stimulate and direct pupils to live in the spirit of Jesus? Is this one reason why the former is more common? Is it an adequate reason?

Probably most schools are somewhere between the two theories in actual practice. Rate your own school, listing in two columns the practices which seem to you to conform most closely to either of the two kinds of ultimate aims in teaching.

The Immediate Aims. If a young person is determined to study music, as was suggested on page 9, that ultimate aim determines immediate plans. For example, money and time are husbanded to buy music, instruments, and books, and to practice, attend concerts, and so on. Such a person's immediate aims for a year might be stated something like this: Take two lessons a week; buy a good piece of music a month; memorize at least five major selections; read three good books on music; attend at least ten concerts; help in the church and give pleasure to others whenever possible.

So in teaching, the main objective determines immediate aims. With such an ultimate aim as specified in the preceding section what are some of the immediate aims? Of course if the first type is selected, the immediate aims are such things as knowledge of the Bible, of creeds, and of doctrines, together with some familiarity with Church hymns, Church history, and mis-

sionary instruction. The main emphasis is on materials. Accepting the other theory a few statements of immediate aims are recorded:

The Canadian Standard Efficiency Program,[6] the Canadian Girls in Training,[7] and the Christian Citizenship Training Program[8] are based on Luke 2:52: "And Jesus advanced in wisdom and stature, and in favor with God and men." The immediate aims naturally fall under the four standards specified: namely, (1) intellectual—school work, health education, speaking and reading, nature, handcraft; (2) physical—health habits, camp craft, team and group games; (3) devotional—public worship, Church School attendance and work, knowledge and appreciation of the Bible, personal devotion; (4) service—in the home, citizenship, thrift, study of vocations, avocations, world brotherhood, training in service. The Canadian Girls in Training have as their slogan "Cherish health, seek truth, know God, serve others." They speak not of fourfold standards or fourfold life but relationships, emphasizing the unity of life in its manifold relationships and interests. The ultimate aim in every case is a life lived day by day in the spirit of Jesus.

For practical purposes and as a basis for further study the immediate aims in teaching religion in order to promote a full, rich Christian life may be thought of somewhat as follows. The treatment is not exhaustive but merely suggestive. The items are not in order of importance, for each is essential.

[6] The National Boys' Work Board, Toronto.
[7] The National Girls' Work Board, Toronto.
[8] Association Press, New York.

1. Health. In "mission" lands the essential place of the care of health in the Christian evangel is apparent, as medical missions testify. In more advanced countries the public school [9] and community agencies are chiefly responsible. Church Vacation Schools include health talks and health habits. The Church School must see that the health of the pupils is cared for. Where there is a true health emphasis such questions as sex education assume their proper proportion in the scheme as a whole. The study of the relation of the teaching of religion to health of body, mind, and spirit is but in its infancy.

2. Knowledge. To know facts and principles is as important in religion as it is in science. Where public education is not adequate the Church has felt obliged to supplement it. In distinctive religious teaching it is as great a lack for a Christian to have but a vague idea of, let us say, New Testament teaching as to be unable to read and write; while a similar vague knowledge of the life of Jesus is much more serious. The past experience of the race as preserved in literary form, in art, institutions, science, and religion, is a rich treasure house from which one should be able to select wisely things new and old.

3. Training in thinking. Questions that should always be very near consciousness in the teacher's mind are these: Am I awakening the intellect? Are my pupils being stimulated to think for themselves? Are they being trained in "thinking through" their

[9] See, for example, report of the Health Section of the World Federation of Education Associations held in Toronto, 1927; Dansdill, Theresa, "Health Training in Schools; a Handbook for Teachers and Health Workers." National Tuberculosis Association, New York. Seventh edition, 1923.

own experiences and problems? Knowledge is based on past experience and no progress can be made without it. But its greatest value is in the discovery of new truth and in creative work.

The open mind is characteristic of true education. All truth is welcomed. In the light of facts and reason convictions are arrived at and these are more formative than the memorized theories of others. Present knowledge is held tentatively. Science, social life, religious thinking are rapidly developing as God leads man on into fuller truth.

4. Appreciation. It is possible to pass through life with little appreciation of the beauty and goodness lavishly displayed in nature, and in human life and society. One of the tragedies is that persons who have been in the Sunday School for years have little or no appreciation of the Bible, the Church, or even God. Some suggestions for teaching appreciation are given in Chapter VI.

5. Ideals. An ideal is something which one strives to be. Ideals are among the most formative influences. The aim is to help pupils so to experience God that they will, through their own inner desire, strive to live in the spirit of Jesus. Ideals of personal life, of the home, of citizenship,[10] of society must be achieved by the pupils if our teaching is effective.

6. Skills. Training in habits is essential. The Church is supremely interested in training in skill in living happily together, in coöperating, in leadership, in improving conditions. It should also develop skill in carrying through enterprises, in effective service, and in how to study. It will therefore never do for

[10] See Appendix B.

the church to rely on formal class sessions once a week. It must give guidance in meeting everyday situations. Various chapters of this book deal with these questions.

7. Life work. Under this heading must be included the following:

a. The purpose of life. This is fundamental. It is more important to have the Christian attitude to life than to enter a so-called Christian calling. To one with the right conception all honorable work is a "calling."

b. Home-making. Christian ideals of the home need to be developed.

c. Life work. The church must inspire pupils to select their life work intelligently and conscientiously.

d. Leisure time. This affords most opportunity for wrongdoing, and also for culture and for Christian service. Religious education must train pupils not only in recreation but in the using of their free time.

e. The consideration of Christian work as a profession.

8. Love of God and devotion to his cause. To know God is life. The human response is love, and devotion to his purpose. Here is the great Christian dynamic. Here the character of the teacher as well as his training is vital. That which is spoken of as "atmosphere" is as important in the teaching of religion as is that indefinable quality in family life which makes a cabin or a palace a home. Such love and devotion lead one to take his stand not only in Church membership but in daily living. It will also lead to hearty participation

in church work if the church offers a vital program of worship, study, and service.

Let it be repeated that Christian education seeks to inspire pupils to live in the spirit of Jesus, to walk in the Way of life. The whole attitude to life, to occupation, to nature, to society, is transfused with the Christian idea of God, of the universe, and of human life and society and destiny.

Aims for the Class Session. The teacher has a specific aim for every session of the class and for each particular piece of work. These aims are considered in Chapter X (pages 167 ff, 173 c, 174 e).

For Further Study

The study of immediate aims suggests questions like these:

1. What objectives has my class for this year? Would it be well to formulate the aims for a quarter or a year?
2. What inspiring ideals have my pupils formed this year?
3. What is the Sunday School doing to help pupils to form worthy life purposes? to invest their leisure time wisely? Is it adequate?
4. Describe any life situation of an individual pupil or class that was the basis of study in your class or school. In what way did the teaching help the pupils to think out the matter for themselves? What service did the class carry through this year?
5. What evidence is there that the teaching has been fruitful in leading pupils to a fuller consciousness of God and devotion to his cause?

CHAPTER II

PURPOSE IN EDUCATION

TEACHING, to succeed, must be carried on in harmony with the laws of human nature. (See also Chapters III and IV.) Here only certain characteristics of human life that are fundamental to an understanding of teaching are considered.[1]

Original Nature.

1. The tendency to completion. Every normal child is active. He has an irrepressible impulse to talk, to grasp, to taste, to cause things to happen, to be. He shows enormous determination to do things. No one need urge him. Why does he do them? There is something within which impels him. He cannot help trying.

This inner force is spoken of as urge, impulse, tendency; or the will to live, the *élan vital*, and the like. It may be thought of as the urge or tendency to completion. This point is developed in the author's book, "What Is Religious Education?"[2] and is the basic idea in Rudolph M. Binder's fine book, "Religion as Man's Completion."[3] The plant in unfriendly soil struggles to be complete—root, stem, leaves, flowers,

[1] For further study see Unit 1 in this series, entitled, "A Study of the Pupil," and also standard works in educational psychology.

[2] National Sunday School Union, London. 1925.

[3] Harper, London. 1927.

seed. The child in the slums tries to play. The boy wants to be a fireman. The young woman aims to be of service. Life reaches out impelled by this inherent force or impulse. Without this inner impulse education and teaching are impossible.

Here is the first principle giving the key to good teaching. A tendency implies capacity. A child's babbling reveals a capacity for speech; the movements of limbs and body bespeak a capacity for athletics and work; curiosity and imagination indicate capacity for research and creation; the readiness to love provides the basis for civilization and religion. These native tendencies reveal something of the possibilities of a human life. Religion seeks to help each one to develop his powers and possibilities to their highest and best.

The person wants to be like some one: a fireman, policeman, genius, saint. Christianity meets this formative ideal with Jesus the Christ. Here the human imagination and ideal finds its perfect objective.

2. Definite ends. Those urges or tendencies are toward definite ends. This is true of organic and reflex action, and of purposeful activity. For example, the eye focuses in order to see; the gastric juice flows to help to digest food; the child struggles to walk or to master some new act. He exerts an almost incalculable amount of energy in these attempts. To carry out his purpose it seems as if all his powers are mobilized and his energy is focused and spent lavishly to accomplish his end.

3. Multiple response. To any situation a person may respond in many different ways. If a child has blocks he may try to chew them, hammer one against

another, throw them around, build them into various shapes, and so on. A bird or animal is strictly limited in its responses. A little consideration will show (*a*) the enormous possibilities in a person. For example, he may create or destroy; may make things useful and beautiful or harmful and ugly; may use his powers for good or evil.

It also shows (*b*) his need for education. The bird may not need to be taught how to build its nest. It does not seem to have the power of various responses; but man, because of his enormous possibilities, must have the right stimulus and direction to make the most out of his life.

4. Success and satisfaction. Watch a child as he attempts to do something difficult. Finally he succeeds. His whole being radiates the joy of triumph. The organism having set itself to do something finds satisfaction in accomplishing it.

Principles of Teaching. The characteristics noted above, which are recognized as true almost as soon as mentioned, are the basis of the major principles of teaching. Success in wheat-growing comes only through studying the nature of wheat and complying with the laws of its growth. Successful teaching likewise comes only through a recognition of the laws of human growth and development and through working in harmony with them. From the study of original nature above the following principles of teaching seem obvious.

1. Learning begins and continues only through the *reaching out of the pupil himself*. If he had no inner urge to talk no power on earth could make him do so. If he has no musical ability he can never become

a great musician. If he had had no native tendency to know God there could have been no religion.

Browning in "Paracelsus" sums up this fundamental truth in a few lines:

> And, to KNOW,
> Rather consists in opening out a way
> Whence the imprisoned splendor may escape,
> Than in effecting entry for a light
> Supposed to be without.

In a real sense, then, teaching is the releasing of powers and possibilities. It is not "drilling in" knowledge.[4] The teacher is a discoverer and director of latent powers.

2. The key to learning is *purpose*. When a person wants to do something he learns more quickly. He throws himself into it with energy. But his responses may be good or bad. Method in teaching consists in stimulating the pupil to worthy ends and directing his energy wisely. As soon as he purposes, he mobilizes his inherent powers towards that end.

"Other things being equal, the stronger the purpose the stronger the learning that takes place. . . . The stronger the purpose the greater the tendency to push ahead in the face of obstacles and, accordingly, the greater the likelihood of success. . . . The satisfaction of success is a great factor in fixing learning. . . . Success builds concomitants favorable to the succeeding cause. . . . The presence of purpose is a powerful factor in organization."[5]

Purpose unifies life. It was pointed out (page 15) that when a person sets out, for example, to study

[4] See Appendix C.

[5] Kilpatrick, W. H., "Foundations of Method; Informal Talks on Teaching," p. 202. Macmillan, New York. 1925.

music this major purpose integrates and organizes into itself many other activities. One of the greatest aids in every walk of life is the forming and carrying through of definite and worthy objectives. The Christian religion is especially effective in providing incentives and dynamic for great endeavors.

3. Learning comes through *experiencing*. Trial and error is the first method. A cat in a box tries all kinds of motions. Finally she touches a button which releases the door. It was a chance happening arrived at through trial and error. Out of many attempts one succeeded. The child wants attention. He tries all his methods. He cries. This brings immediate attention. So he uses this method regularly.

Obviously the trial and error method is wasteful. The experience of the past should guide us. The teacher helps pupils to think out various ways and select the best. So the mother teaches the child; the mechanic his apprentice; the teacher his pupil. To guide another wisely requires not only wisdom but skill. This is one reason why it is so essential to study methods, or technique, of teaching.

Meaning comes only through experiencing. A child saw a large body of water for the first time. "That's an island," said her companion, "for I see water all around it." Then only did the child grasp the meaning of the definition learned by heart, "An island is a portion of land surrounded by water." The word "father" has come through painful experiencing in the lives of some children to mean anything but what it should mean and may have given them a wrong idea of God. Pupils who find the Church School a dull place are thereby learning, experiencing, what

"church" and "religion" mean to them. (This point is developed further under "Incidental learnings," pages 62-65.) It seems obvious that what one actually experiences is the most vital kind of education.

We also learn through the experience of others. All our civilization has come to us from the past. The infinitely rich resources of the past make possible present and future progress. Government, courts, means of transportation and communication, architecture, customs, books, paintings, science, religion—all provide sources for the teacher and pupil.

4. *Achievement* brings persons great satisfaction. Human nature is so made that it is impelled by inner urges to carry out specific purposes, and when a purpose is accomplished the whole being experiences a glow of satisfaction. One of the most trying, baffling, and discouraging things is to try and try and fail. But what a sense of satisfaction when one completes a task! Are pupils in Sunday School experiencing this kind of satisfaction?

When teachers and parents learn and practice this principle it will be a great day.

The Sunday School teacher should ask himself, Am I putting these four principles into practice in my teaching? They are the essentials of all good teaching.

5. Personal and social influence. These are of enormous power in teaching. The leader who professes to teach reverence but is late for school, or is inattentive, fussy, or bored, during worship, is teaching irreverence whatever he thinks he is doing.

The godly home; the public school which is a place of creative, hard work; the community with a pride

in beauty and a civic conscience; the church vital with its sense of God—all these are great teaching forces. The Church School must pay strict attention to the quality as well as the skill of its leaders (see Chapter XI) and to the atmosphere and *esprit de corps* of the school as well as to the equipment, methods, and work.

Purposive Education. A little reflection will show that the principles suggested above were employed by the Master Teacher. He called out what was in man, perhaps hidden and obscured to the person himself. His best friends might not have seen elements of strength in the unstable Peter, but Jesus perceived them; and Peter's own heart, once aroused, reached out to be strong. The woman of Samaria found new urges, perhaps long suppressed, and worthy purposes formed themselves. The Christian religion sets up no abstract creed as ultimate objective but persons: the best we have known; the best we can aspire to be; Jesus of Nazareth; God the Father. "Ye therefore shall be perfect, as your heavenly Father is perfect."

Christianity does not seek lip service or the service of compulsion. It demands the loyal love and devotion of hearts, not for personal gain but because of inner motives. It seeks to guide the outreach of the spirit in response to the love of God, to achieve a life lived in the spirit of Jesus. The active agencies in this great work are God the Father and persons who influence others in the right way.

The point of view here advocated is that education to be most effective must enlist the purpose of the pupil. It is he who must seek, not because of external

compulsion but because he himself desires the end. This is an essential element in the project principle so much emphasized to-day.

The main principles of purposive education are, to repeat, the stimulus and development of native tendencies or urges; their direction to worthy ends, personal and social; learning through experiencing in life situations; and the achieving or accomplishing of ends bringing satisfaction. Christianity adds the blending of all purposes in one life purpose, the aim to completion in the abundant life, the Christ life. This kind of life spreads and propagates by the ministry of persons of like mind and of a Society whose law is love.

It has long been observed that children throw themselves with energy of body and mind into play and into anything they undertake by themselves. A man or woman at monotonous work in a factory watches the clock. The same person at his hobby works wholeheartedly, oblivious of time. Sometimes children in school do their work listlessly with hearts set on the closing hour. It is perhaps not impossible to find pupils in Sunday School who are listless or indifferent. Because of artificiality and abstractness external incentives have had to be invented (see Chapter III) and what is done must be done with a feeling of effort or strain (page 30). Teachers and others have asked repeatedly, "Why is it not possible to have school work done with some of the whole-heartedness with which pupils play and do their own work?" It is possible. The key is pupil purposing.

1. Purpose directs original nature. The organism mobilizes its powers to carry out its functions and

purposes. The felt value of a thing is registered in the emotions. When one attempts a difficult thing under deep feeling the blood quality changes. Wounds in battle clot and heal quickly. Starch in the body becomes sugar and so a food. The inner drive sets the whole energy free for the end in view.

Boys who undertake to build a shack or boat; girls to prepare a supper or play; men and women to raise a crop or climb socially give themselves without stint to complete the enterprise. The young woman about to be married may learn more about home-making in a month than in years otherwise.

2. Purpose organizes life around itself. Major purposes integrate into themselves many interests. For example, a group of young people decided to study The Book of Ruth. At one meeting they presented the story; at the next, a study of the characters; then came tableaux; and finally dramatization. This involved library work, costume-making, scenery, lighting, properties, episodes, acting, memorizing, and rehearsing. The main purpose or end involved all these minor purposes. Readers can think of many other examples.

3. Purpose is the key to learning. Under what conditions does one think? A man is motoring to keep an appointment. He is in a brown study. Suddenly he is aroused. Something is wrong. The sound of the engine is different. The car stops. Now he is alert. He tries to locate the trouble. He finds he cannot repair it. What are the alternatives? Train? Trolley? Bus? Walk? Garage? Taxi? A passing car? Telephone a friend? Because of the dominant purpose he does not let obstacles defeat him. Initiative,

thought, decision are involved. Learning is rapid and effective.

Effort in Education. Purpose is related directly to effort. Some fear that such a theory as that presented above softens the whole process and takes away effort. Popularly understood effort implies a feeling of strain, of grind. There was plenty of this in some of the old-type schools.

Now it is recognized that feeling of strain is to be avoided. That is the friction which wears out strength. That is not what is of value.

"What is it that we really prize under the name of effort? [It is] *persistency, consecutiveness* of activity: endurance against obstacles and through hindrances. . . . Effort is significant, not as *bare* effort, or strain, but in connection with carrying forward an activity to its fulfillment; it all depends . . . upon the end. . . . The true function of conditions that call forth effort is, then, first, to make an individual more *conscious of the end and purpose of his actions;* secondly, *to turn his energy from blind, or thoughtless, struggle into reflective judgment.*" [6]

A boy hated school. Every day that he attended he did so with a great feeling of effort. He invented ingenious excuses for staying away. Then some one awakened in him a desire for college. Never after did he voluntarily miss a day.

A class labored reluctantly over a study of Mark. A teacher inspired them with the idea of preparing a drama based on the Gospel. The class became electrified. Never had these girls worked so well. In

[6] Dewey, John, "Interest and Effort in Education," pp. 46, 48, 53. Houghton, Mifflin, Boston. 1913.

both cases the feeling of effort disappeared. The strain was gone but ever so much better work was done. Obstacles were plentiful in both cases but purpose carries over obstacles, and satisfaction arises through overcoming them and achieving the purpose. Many things in life may be drudgery unless a high purpose redeems them.[7] The mother toiling beyond her strength for a sick child makes her toil a sacrament. The street cleaners of great cities who glimpse their work as ministering to the health and happiness of men, women, and little children, find that their work becomes a "calling."

Interest and Attention. Another difficulty sometimes expressed is that according to this theory the interest or whim of the pupil becomes the tyrant of the school; that everything has to be made interesting.

This is a misunderstanding of purposive education. All attention is selective. One can give attention to but an infinitesimal fraction of the multitude of impressions that crowd upon him every moment of the day, and to but few of all possible life purposes.

James, in his inimitable way, points this out in a well-known passage:

"With most objects of desire, physical nature restricts our choice to but one of many represented goods, and even so it is here. I am often confronted by the necessity of standing by one of my empirical selves and relinquishing the rest. Not that I would not, if I could, be both handsome and fat, and well-dressed, and a great athlete, and make a million a

[7] See Appendix D.

year, be a wit, a *bon vivant*, and a lady-killer, as well as a philosopher; a philanthropist, statesman, warrior, and African explorer, as well as a 'tone poet' and saint. But the thing is simply impossible. The millionaire's work would run counter to the saint's; the *bon vivant* and the philanthropist would trip each other up; the philosopher and the lady-killer could not well keep house in the same tenement of clay. Such different characters may conceivably at the outset of life be alike *possible* to a man. But to make any one of them actual, the rest must more or less be suppressed. So the seeker of his truest, strongest, deepest self must review the list carefully, and pick out the one on which to stake his salvation.'' [8]

On the other hand it is just as possible for our interests to be too narrow as too broad. Interest indicates the felt value of the experience. Interest, therefore, cannot be secured by pandering to whims, nor by dressing up materials. Indeed, in a very real sense, materials cannot be ''made'' interesting at all. The experience must so touch life that the person feels it to be of value. Interest and attention are secured by kindling purpose. Then what is otherwise dull and dreary becomes vital. Woodworth says, ''Almost any object, almost any act, and particularly almost any process or change in objects that can be directed by one's own activity towards some definite end, is interesting on its own account, and furnishes its own drive once it is fairly initiated.'' [9]

[8] James, William, ''The Principles of Psychology.'' Vol. I, pp. 309, 310. Holt, New York. Two vols. 1896.

[9] Woodworth, R. S., ''Dynamic Psychology,'' p. 202. Columbia University Press, New York. 1918.

In the examples given above, hated school, dreary lessons, drudgery, street-cleaning became interesting in the educative sense. Persons about to make a journey find a time-table interesting. Tables of statistics may fascinate a compiler or debater who loathes such things. Ditch-digging may be absorbing to boys building a camp, a couple working on their own little home, a group preparing a playground or experimenting in agriculture.

Educators usually classify attention as involuntary, nonvoluntary, and voluntary; or immediate free, derived free, and forced. One cannot help attending to some things, such as crashing noises, food when hungry, a friend in distress. This is involuntary. The sportsman's attention is caught by a fresh track in the snow. This may lead him to attend to the direction of the wind, the lay of the land, the way he walks—in all of which he otherwise has no interest. This is nonvoluntary or derived free attention. In forced attention the mind is kept on something with some degree of effort.

No learning could be begun without the first. The best education utilizes the first and second to the greatest possible extent, though the third is probably seldom absent.

Memory and Imagination. Without these nothing could be learned and no progress could be made. Both get their materials through experience. This fact must not be overlooked. Memory retains and recalls; imagination puts two and two together and constructs something new. Genius consists largely in making new combinations out of ordinary experience.

The great poet for the most part uses the vocabulary common to all.

Children are particularly gifted in imagination, in a fresh way of looking at things. The educator conserves with eager care the fancy and creative imagination of the child and directs it into wholesome channels. "White lies" are usually but the product of constructive imagination, which is easily perverted by harsh or unsympathetic treatment. They are a form of make-believe, of that rich world which is the heritage of children, where fairy stories belong. Childish fancy needs gentle direction and the sobering influence of fact. A child pretended every day to go to the attic and bring down an egg that her imaginary hen had laid. The mother felt that this was being carried too far, so one day, entering as usual into the make-believe, she said, "We'll cook your egg for your breakfast instead of the other kind." The whole business of cooking and serving the egg was gone through to the consternation of the child. "But, mother," she said, "I was only making believe." They had a good laugh and then she enjoyed her usual egg. Fact corrected fancy.

The creative ability of children is just beginning to be recognized. Many workers with Beginners and Primary children have them compose the tunes and sometimes the words of their songs. The original art work of children is often found to be remarkably effective.[10] One Sunday one of the Primary children coming down stairs in the church slipped on the narrow edge of a step in the old-fashioned turning stair,

[10] See Appendix E.

and got quite a bad scare. "He slipped on that narrow step," some one said, and a lad of seven burst out with "They shouldn't build stairs that way!" It took the human race centuries to arrive at that conclusion.

How is creative ability related to purpose? External authority, punishment, compulsion would but prevent development of creative ability in desired ways. But suppose a class plans to help a sick child and agrees that one of the best things to do is to tell him a story every day. Instead of taking stories from a book it is agreed to prepare their own. Each is to bring his story to the class and the stories that are judged worthy may be used. It may be decided to take Bible incidents. This will involve selecting the incident, getting the background, constructing the story, and telling it. Here are the necessary conditions: a vital situation, personal and social; freedom to select materials and inspiration to construct; challenge to the imagination; and test of actual practice.

"Practically every one of these . . . conditions," says Dewey, "is denied the child. For him problems and aims are determined by another mind. For him the material that is relevant and irrelevant is selected in advance by another mind. And, upon the whole, there is such an attempt to teach him a ready-made method for applying his material to the solution of his problems, or the reaching of his ends, that the factor of experimentation is reduced to a minimum. . . . *Alertness* is our ideal in one case; *docility* in the other. . . . With the [latter] we provide next to no opportunities for the evolution of problems out

of immediate experience and ideas that make for their solution." [11]

Habit.[12] Like memory, habit is a conserver of experience and energy. The child exercises every bit of his powers to totter a few steps in learning to walk; soon he walks without effort. It is the same in all activities. Habit says, "Master this; then I'll take care of it and you may go on and learn something new." Habit is the office force. It attends to routine, leaving the mind free to work out new plans and explore new problems. Not repetition but purpose with feeling is the creator of habit.

There are physical habits and just as definite habits of mind and feeling. Some have the habit of weighing facts, others of jumping at conclusions. Some have the habit of thoroughness, others of getting by, and so on. "Manners" are largely social habits. One habituated to good society has poise without effort. To some going to church; preparing the Sunday School work; private worship; "clean speech, clean mind, clean living"; reverence for truth, beauty and goodness, are habits of everyday living. The Church School teacher, through awakening ideals and purposes and by skill in teaching, may help the pupils to form habits which will be bulwarks through life.

For Further Study

1. Observe children and report cases exemplifying the characteristics specified in this chapter.
2. Illustrate from your own experience and observations the principles of teaching stated on pages 23 ff.
3. Give concrete cases of pupils carrying out their own pur-

[11] Dewey, John, "Psychology and Social Practice" (pamphlet), pp. 12 ff. University of Chicago. 1901.

[12] See Appendix F

poses in the work being done in your school, in class, and elsewhere.

4. Give further examples to bring out clearly the difference between the feeling of strain and effort and the exerting of one's maximum energy. Show how purpose and motive change what is disagreeable and uninteresting into absorbing work.

5. If pupils do not find their study interesting what is one probable reason? Are there other causes which may be removed by the school?

6. What stimulus is being given to the constructive imagination in your class or school? Give concrete examples of results.

7. To what extent can you benefit in your work by applying the principles of habit formation as outlined above?

CHAPTER III

INCENTIVES TO LEARNING AND MEMORY WORK

When persons have no desire to learn, no curiosity, no purpose, other means must be found to make them study. In the past much school work was done under compulsion rather than because of any desire or purpose on the part of the pupil. In many cases the compulsion was through punishment but other incentives to do what was not inwardly desired were continually sought and practiced. Two of the most widely used have been rivalry and competition and rewards and punishment. Suggestion which works from within provides another means of influencing persons. But much that was done in school was abstract. The question arose, How much will transfer from school life? These external incentives to learning and transfer therefore become acute only when the pupils lack a driving motive and when what is done in the school is apart from life. The points mentioned will be discussed in turn.

Rivalry and Competition. Should rivalry and competition be used as stimulus and incentive in religious teaching?

They are undeniably unlearned tendencies, natural urges, or forces that can easily be aroused. Doubtless competition increases the speed and intensity of

work, under some conditions at least. It is also true that a good many churches use competition and rivalry in their work. A common way is to divide the school or society into reds and blues or other competing groups; or to organize automobile or aëroplane races. Many men's Bible classes are organized and conducted frankly on this basis. Churches, schools, and classes frequently face this question in some form or other. It deserves careful consideration.

It must not be overlooked that "*ideals* of service . . . do not normally develop in a school situation in which competition is the dominating factor. . . . An overemphasis upon marks and distinctions, and a lack of attention to the opportunities which the school offers for helpfulness and coöperation have often resulted in the development of an individualistic attitude almost entirely opposed to the purpose or aim of education as we commonly accept it." [1]

Others call attention to another drawback, namely, that in competition no matter how hard some strive they can never attain to a leading position, and the result is not stimulation but rather discouragement. But each one may compete with his own past record. It is a far better characteristic to improve oneself than to beat another's record.

"Its manifestations [rivalry] show it to be *egoistic and antisocial*. . . . The word rivalry implies antagonism. . . . If . . . exercised through a prolonged contest . . . the feeling of hostility is apt to

[1] Strayer, G. D., and Norsworthy, N., "How to Teach," p. 4. Macmillan, New York. 1921.

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arise. . . . *There is less need to excite it than to guide and regulate it.* This must be done by *focusing it on objects of worthy ambition rather than upon mere contests.*"[2]

The "Cyclopedia of Education" in the article on this subject says: "The tendency of modern practice is away from the uses of emulation which are characterized by sharp personal competition and end in unsocial attitudes of pupils toward each other and in the direction of the measurement of qualities and attainments *in terms of one's own previous achievements or in terms of . . . standards of efficiency.*"

Appreciation and the sense of having completed something are worthy incentives.

It is perfectly clear that rivalry and competition in the sense of beating the other fellow are common in business and politics, and even in denominationalism. It is also true that this is one of the most serious ills from which the world suffers. Society in all its phases is so organized that this natural tendency is stimulated on every hand. It does not need cultivation under the name of religion; but it does need, and need greatly, to be sublimated. Are not rivalry and competition absolutely essential in sports? some may ask. To be sure, these are prominent elements there, but that is a different question and should be studied on its own merits. Suffice it to say that in education the emphasis in games should be on playing the game and not on mere winning.

By the use of rivalry and competition Church Schools, Bible classes, and the like are often built up

[2] Dexter, T. F. G., and Garlick, A. H., "Psychology in the School-Room," pp. 228, 229. Longmans, London. 1899.

rapidly but usually these methods bring in their train ill feelings which last for years. Often, too, the increase in enrollment and enthusiasm is lost as rapidly as it was gained. In these contests the motives of love and service are easily lost sight of in the eagerness to win.

It is too often forgotten that coöperation is also an unlearned tendency and that the inner urge to cooperate has made possible organized society. It is now recognized that coöperation has played perhaps a more important part in the world's history than has the competitive struggle for existence. Even in the stress of war it was found that the highest production could not be attained by competition and rewards but only by motives of service. Coöperation, unlike competition, is thoroughly social. It is one of the needs of the day among individuals, groups, churches, and nations. Christian education should develop the spirit of coöperation and direct it to worthy ends.

From these considerations the following suggestions may be made:

1. Competition may be used against the past record by an individual or a group. It is a fine habit for either to do better this year than last. In classes and groups this means that all, and not simply the few stars, share in the honor of the group.

2. Competition against an objective standard has this among many obvious advantages: that all may succeed. Items in such a standard might read like this: "Our aim is to have everyone's work rate not less than seventy-five per cent." It is far better in education that all should reach a good standard than

that one should beat another. In this form there is every opportunity for training in coöperation in good causes, a very necessary Christian characteristic.

3. In Christian education the aim should be to promote some social good, help those in need, root out injustice, promote world friendship, and so forth. Emulation and rivalry should be sublimated and directed in these channels rather than in an attempt to win from another.

4. A good rule is to avoid competition and rivalry in the Church School and to stimulate the joy of coöperation in social enterprises.

Rewards and Punishments. Punishments are rarely employed in the Sunday School though this was not always the case.[3] But they are still administered in the home. It is perhaps sufficient to say that in education punishment has grown less and less as methods of teaching have improved. That in itself is exceedingly revealing. Charles Dickens was a champion of better methods and a prophet of the new day. In picturing Dotheboys Hall he pilloried brutality and held such schools up to ridicule. The brutality of teachers and the amount of punishment regularly given fifty or a hundred years ago is almost unbelievable to-day.[4] Happily that is now a thing of the past.

In former days fear was considered a legitimate incentive in education and very decidedly in religion. Now it is known that fear tends to weaken character and that no one can do his best when he is afraid.

[3] See Appendix G.
[4] See Appendix H.

To be freed from fear is one of the ideals of Christianity, for "perfect love casteth out fear."

Some form of compulsion is at times necessary. A little child running into danger has to be forceably restrained. The license of the pupil may jeopardize the work and worship of the whole class or school. Nevertheless, as a teaching device, coercion is always in some measure an evil, though in a particular case it may be the best available method.

Plato, who is always modern, said that knowledge which is acquired under compulsion had no hold on the mind. Shakespeare wrote:

> No profit grows where is no pleasure ta'en;
> In brief, sir, study what you most affect.

Punishment and coercion are a form of war. Skill in teaching avoids clashes of wills. When they arise, and a form of coercion has to be resorted to, the teacher feels that in some sense he has failed. In any form of punishment the following principles should be observed:

1. Satisfy the sense of justice not only of others but also of the offender himself. Be sure that there is no misunderstanding.

2. Help the pupil to look toward the helpful future rather than to the past.

3. Stimulate interest in the work and not repulsion to it. For this reason the desired activity should not be set as punishment.

4. Be impersonal. Avoid arousing personal antagonism between pupil and teacher (or parent).

5. Cultivate dissatisfaction with antisocial behavior.

Hold up social motives, such as the good of the school.

6. Let conditions or rules be clearly understood—or, better, formulated by the pupils themselves—and consistently adhered to. Often, in the home especially, a child receives social approval for something one day, and the next day, perhaps because company is present or the parent is in an ill humor, he is punished for the same thing.

The question of rewards is very different. All sorts and conditions of prizes, rewards, and recognitions are constantly being given and afford a perennial topic for discussion. Almost every book on education deals with this problem.

Most Church School workers agree that it is best not to give prizes. But prizes are still awarded, under various disguises, both in city missions and in churches. An interesting sidelight is thrown on the results of such methods by the report of a student in a mission Sunday School in one of the great cities. Such experiences as these were common: "The children who had perfect attendance demanded some tangible reward." "This . . . group demanded an Easter present from the teacher." "Pupils boldly claimed rewards for any kind of effort."

A favorite form of reward is a pin or other emblem for a certain achievement, such as regular attendance for a definite time, with something added or emblems of different quality for succeeding periods. In some cases the amount spent on these awards is greater than that given to missions. Incidentally the manufacture and sale of these emblems seems to be

a money-making business. In some organizations badges are given profusely.

In coming to a conclusion on this matter the following points should be kept in mind:

1. The aim in the Church School is to have pupils find satisfaction in the work itself and in the development of greater capacity and skill. The satisfaction should be intrinsic, in the work itself, and not in some extrinsic reward. That this is possible in work at its best is shown by great artists, scientists, scholars, poets, prophets.

2. Rewards and recognitions are valuable only to the degree in which they deepen interest in the work itself and center attention on worthy objectives. They are a menace to the degree in which they become ends in themselves. In so far as they are lenses or windows enabling the pupils to see real issues more clearly they help; in so far as they blur or divert the vision they are harmful. If recognitions of material value are given it is preferable to give pictures, books, and the like, which have character-developing value. It is interesting that some groups of older boys do not offer or compete for trophies even in sports.

3. Recognitions should be acknowledgment of work done and not reward for doing it. They should be awarded according to objective standards, and effort and improvement should probably count. For example, all who complete the study and enterprises of the class will receive the certificate "with honor." Recognitions, like degrees, gain value by representing substantial work done.

Suggestion. In direct contrast to these external incentives is suggestion. It touches inner springs of

action and is one of the great forces in life. It is ever active and may be a mighty force for good in religious education.

Whether so intended or not Shakespeare gives an example of suggestion in "Hamlet":

Hamlet: Do you see yonder cloud that's almost in shape a camel?
Polonius: By the mass, and 'tis like a camel, indeed.
Hamlet: Methinks it is like a weasel.
Polonius: It is backed like a weasel.
Hamlet: Or like a whale?
Polonius: Very like a whale.

The effectiveness of suggestion is evidenced on every hand. Persons who read patent medicine advertisements, and young medical students, often actually suffer from symptoms of the diseases of which they read. If a person near the front in an assembly coughs many others feel an urgent need to cough. The attitude of most persons to snakes is probably the result of suggestion. The story is well known of a teacher of chemistry who uncorked a bottle before the class, asking each student to raise his hand if he could catch the odor. Soon everyone in the room had his hand up. But the bottle was odorless. In mob action the individual is swept off his feet and often acts quite contrary to his habit. Suggestion in the form of faith healing has been practiced through the centuries.[5]

The persons who surround children are the chief source of suggestion. The force of social custom and public opinion is well-nigh irresistible. Who has courage to do such a simple thing as appear in public

[5] For further study the reader is referred to standard works.

in last year's fashions? Even carrying an umbrella on a fine day is too much for ordinary mortals.

The Church School has scientific as well as moral and religious sanctions for putting the utmost emphasis on securing persons of the highest type of character for officers and teachers, and for every leader, bearing in mind the ancient proverb that what one is probably teaches more effectively than what one says. But in addition schools should realize much more than they do that the conduct, atmosphere, and character of the school—its public opinion—is also constantly influencing pupils. The school should be a Christian society, a type of what life might be like at its best.

Skillful teachers and parents find suggestion one of their best methods.[6] The wise mother is a master in this respect. Persons may be led by positive, rather than negative, suggestion, and conflict of wills avoided. Many prohibitions are effective positive suggestions. "Johnny, don't look out the window!" suggests to the whole class that there is something worth seeing. "Close your eyes and bow your heads" need not and probably should not be given as a command to little children unless mere compliance is wanted. The reverent and happy participation on the part of teachers is the most effective teaching of reverent worship. The example of interest and study on the part of the teacher and members of the class is a powerful incentive to others to study.

[6] Harrison, Elizabeth, "A Study of Child Nature," gives many concrete examples. Forty-second edition. Chicago Kindergarten College, Chicago. 1911.

Keatinge, in his book "Suggestion in Education,"[7] says, among other things, that "the liveliness and energy of an idea in education" is in proportion to the degree in which it is:

1. Massive rather than fragmentary. The impression of a whole play is out of all proportion to the impressions of a piecemeal analysis of sections of it.

2. Striking rather than prosaic. The contrast which gives something of a shock is effective. First impressions are lasting. (Therefore he claims that the highest paid teachers should be employed for the youngest pupils.)

3. Expected and desired. Naturally the more it fits in with the mind set or purpose the greater its influence is likely to be. For example, no one wishes to suffer even for the right. Suggestions that this is not necessary weaken one's resolution. "Be it far from thee, Lord: this shall never be unto thee" was a most insidious temptation, though not so intended, as is shown by the keen retort, almost a cry of danger or pain: "Get thee behind me, Satan: thou art a stumbling-block unto me." (Matt. 16: 22, 23.)

4. Meaningful, especially in the sense of promising satisfaction. The madly jealous Othello provided a fertile soil for the wily Iago's hint of how to get even. This same idea is brought out vividly in Gen. 3:4-6. The ideas of service, of achieving a noble character, of being like Christ are among the concrete and positive suggestions that Christianity provides.

Of course the success of a suggestion depends on other factors. Some of these which make for suc-

[7] Keatinge, M. W., "Suggestion in Education," pp. 61ff. A. and C. Black, London. Third edition, 1924.

cess are that it comes from a person who is trusted and loved; that no contrary reaction is set up (it would then operate in the opposite way); it is indirect and so seems to come from oneself. The more obvious a suggestion is the less likely it is to succeed. The baited hook should not show its point.

Through the centuries parents have talked to and prayed with and told stories to their children at bedtime. There is good scientific support for this. In borderland states between sleeping and waking persons are very suggestible. This opportunity should be largely used and only the best suggested to the child mind.

Memory Work. Perhaps external incentives—competition, rivalry, prizes and rewards—are employed in the Church School to promote memory work more than for any other single item. It is an old, established tradition that childhood, especially the Junior age, is the time for memorizing. Retentiveness is weak in the first few years but soon increases. What is learned in childhood, if used, is more likely to be retained longer than what is learned at any other time.

Most adults know the joy that comes from knowing a few beautiful things by heart and from having a few facts fixed in the mind. Most of us profoundly wish that our little store were increased a thousandfold.

While it is probably true that in general children memorize, especially by rote, more easily than adults do, this does not mean that a given child can memorize more easily than a given adult. Some people have a greater "gift" for memorizing than others, just as

some have greater talent in music. But the significant and encouraging thing is that we can develop and improve our skill in this as in anything else. This is so true that it is not uncommon to find persons—actors, for example—who memorize more easily as they grow older, at least until well past middle life.

Grown-ups have been too ready to excuse themselves from learning by heart because of the idea that childhood is the only time for that and for education. The great movements for adult education have pretty well punctured the latter idea. The conclusion is that *we should memorize not only in childhood but through the years as long as mental health and vigor continue.*

What should be memorized? Because childhood was regarded as the "golden memory" period the illogical conclusion was often reached, "Therefore have them memorize anything." Much of what was learned was of no interest to the children and sometimes was cheap and worthless. Special programs especially were too often made up of rimes and jingles of no permanent value as literature or as music or as moral and religious teaching.

Because most people can quote something learned in childhood the notion is general that all that is learned is retained. As a matter of fact out of all that was memorized the repertoire is pitiably small. Repeated investigation has shown that what is remembered is what has been used over and over again. It has been repeated for the most part because it struck the person's fancy or fitted into a situation. Most of the rest is as much beyond recall as what has never been learned though it might be more easily learned again.

If there were but two things available, the Twenty-third Psalm and a similar amount of Rom., ch. 8, which should be chosen for a child of nine who lives in the country? Probably the answer is unanimous: "The Twenty-third Psalm." But why? Many reasons might be urged: The children understand it in part; it is a series of concrete pictures; it is full of meaning to the children now, yet has deeper meanings which will unfold as experience develops; it is of permanent value also as literature. Here, then, are criteria for selecting what shall be learned.

Before stating these more definitely several other questions need to be considered. Should pupils ever be asked to learn what is meaningless to them, what they do not in this sense understand? Many say, "Yes," because if they do not learn it while children they never will, and because at some future time an experience may recall it and then it will "catch fire" and be of great value. This is the position caricatured in the Scotch play. Weelum, set to learn the catechism, complains that he "canna understan' it" and the answer is in this tenor: "Who's askin' you to understan' it? Learn it."

But in the preceding paragraph it was evident that where there is a choice, what is full of interest, meaning, and concrete pictures would be chosen. The only excuse then for asking children to learn what is remote and meaningless is that there is nothing better available.

Another reason for memorizing what might be useful later is the presumption that memorizing will not be done later in life. But why not? Two reasons may be urged: one, because like all study, it is dif-

ficult; another, that the method and material have created a dislike for all memorizing. This is a serious matter educationally. If dislike is created it is too big a price to pay for memory work. The place "satisfaction" has in all learning should be recalled. It is safe to conclude that in religious education learning by heart is valuable to the degree in which what is being learned has felt value and meaning, fits into present experience, is purposive, and brings satisfaction. It is axiomatic that it must be of real moral and religious significance.

Another question often asked is, Should the catechism method be used? This used to be the method in all education but is now found nowhere else than in religion. The importance of religion demands that the best methods be used and not those discredited elsewhere. The content may be taught in other ways. For example, when older boys or girls are formulating their own beliefs because of some purpose, creeds and catechisms and other statements of faith become of special interest.

These then are some of the criteria for selecting memory work:

1. Memorize what is full of meaning and of felt value now.

2. Select what is of permanent worth (literary, æsthetic, moral, religious). This type of material has deeper meanings which unfold as experience develops.

3. Have a definite purpose in view, as, for example, worship or dramatization.

4. Make frequent use of what is learned, especially for social purposes such as worship, reading, and dramatization.

5. Develop a habit of memorizing [8] beautiful and worth-while things. This is even more important than getting something learned for the purpose in hand. It is believed that the above suggestion will help materially to this end.

For Further Study

1. In what way, if any, are rivalry and competition used in your school? How can you develop more fully the spirit of coöperation in worthy enterprises with the incentive in the purpose itself?

2. What rewards and punishments, in the broad sense, are used in your school? Are the pupils in your school getting a real sense of achievement and satisfaction in their work?

3. Give concrete cases of positive suggestion in teaching. Discuss its value as a method.

4. What memory work is being attempted? Is it a "task" or is it undertaken for some pupil purpose? Are the pupils getting satisfaction out of it? Is it so fruitful that the habit of memorizing beautiful things is being formed?

[8] The possibility of learning in adult life is receiving great emphasis to-day. Three important works on adult education have recently appeared: Yeaxlee, Basil A., "Spiritual Values in Adult Education." Oxford University Press, London. Two volumes, 1925. "The Drama in Adult Education." A report by the Adult Education Committee of the Board of Education. His Majesty's Stationery Office. London. 1927. Thorndike, E. L., and others, "Adult Learning." Macmillan. 1928.

CHAPTER IV

LAWS OF LEARNING

It has been shown that learning is possible through the outreach of the pupil; that learning comes through experience; that a human being, because of his rich native endowment, may make many different responses to a given situation; that the trial and error method of learning, while effective, is expensive. It is also clear that teaching is the releasing of powers and potentialities. From this viewpoint the teacher acts as inspirer, guide, and adviser.

A curious turn is given by some to the idea of freedom in education in regard to the teaching of religion to their children. They will not teach anything about God or religion until the children are old enough to decide for themselves. But they apply this principle only with regard to religion. They do not, for example, refrain from feeding, bathing, clothing the child until he is able to select wisely for himself. They forget that learning is going on all the time and that a child not taught to love God is being taught most effectively to live apart from God. Instead of being left free and unbiased his whole nature is being starved and warped.

Teaching never stops; learning is continuous. The only questions are: What is being learned, and, Is the method of teaching good or bad? If the trial and

error method is wasteful, what is better? If one wishes to build a house or grow a flower he can follow definite principles or laws. Are there such principles and laws in teaching religion?

What Is a Law? A law is merely the statement of what has been observed to be the nature of the thing studied. The only way to succeed with anything in nature is to observe its laws. It is useless to try to make water literally run uphill or a brook trout live in a bird cage.

Many people are willing to agree that there are laws in the development of plants and human bodies who deny that there are any laws of mind or emotion. But some laws of mind are obvious to everyone. For example, no sane person can believe that an object is totally white and totally black at the same time. Why? Because such is the nature, the law, of the human mind. When anyone tries hard to do a thing and accomplishes it he has a feeling of satisfaction; if he fails he is disappointed. Why? It is a law of life. It is as easy to make a brook run uphill as it is to make a normal mind react otherwise in these two cases.

It is as essential for the teacher of religion to study the nature of the human mind and to work in harmony with it as it is for the nurseryman to know his plants and to work in harmony with their nature. It is as wasteful in one case as the other to run counter to the laws of God as expressed in plant life and in pupil life. Maude Royden is quoted as saying in effect: "You cannot break a law of nature. You can run against it and be broken."

Some of the characteristics of human nature have

been formulated into what may be called laws of learning. For a study of the psychological basis of these findings the student is referred to standard works on educational psychology and to Unit I of this series. Some of these laws are considered in order to indicate their significance in teaching. But the reader will bear these things in mind: that laws of human life are merely the statements of certain ways in which persons act or in which the mind works; that they are tentative; and that, as in the natural sciences, the present knowledge is probably but a tiny fraction of what will yet be discovered.

Laws of Learning. Three laws, formulated by Thorndike,[1] are given first:

1. The law of readiness. When one is ready to act in a certain way, to do so is satisfying; not to do so is annoying.

When the dinner hour approaches the ordinary person in good health unconsciously expects dinner. If it is not ready on time he is somewhat put out. A child playing with blocks has just reached the point where the most difficult engineering demands his whole attention and he is heartbroken when dragged away to bed. The "scene" and its injury might easily have been avoided by recognition of this law. A class absorbed in work or intent on the climax of the story is annoyed by interruptions by superintendent or secretary. The class with an absorbing enterprise on hand looks forward eagerly to the next

[1] Thorndike, E. L., "Educational Psychology," Vol. II, pp. 1ff. Teachers College, Columbia University, New York. Three vols. 1913-1914.

session. Most teachers know the joy of such a situation.

Successful teaching takes advantage of and seeks to create situations which stimulate a readiness or desire on the part of the pupils for the completion of their work.

2. The law of exercise. This comprises the laws of use and disuse. In simple words, an act once performed tends to be more easily done again. Repeated responses to the same situation tend to make repetition easier. Similarly, disuse makes repetition less easy. This law states what has long been meant by the term practice.

But practice, in the sense of mere repetition, does not make perfect. The story is well known of the child who used the words "have went" in his composition. He had to stay after school and write "I have gone" one hundred times. When he was through, the teacher not being present, he wrote, "I finished my work and have went home." Mere repetition does not accomplish much. Besides repetition the following play their part:

a. Recency. If something was done yesterday it is more easily repeated than if it had been done a month ago.

b. Frequency. What has been done many times is now more easily done than it was at first.

c. Intensity. A thing done with intense feeling is more easily recalled and remembered longer than if it were done casually. Interest and feeling are necessary.

These three considerations in various combinations affect learning. Keep what is being learned fresh in

mind; repeat it in various ways which enable it to be seen from various points of view; have it strongly felt by the pupils. One experience felt intensely may never be forgotten; another may be so slight as to make little impression. Teaching in the Church School is as ineffective as teaching elsewhere if its significance is not felt by the pupils. The whole question of repetition, practice, drill is involved here and in the next law.

3. The law of effect. The result obtained by any act is a big factor in learning. If the result brings satisfaction it is easily repeated; if it brings dissatisfaction the opposite is the effect. A mother reports that her baby made all sorts of random movements with his hands. Once, as it seemed to her entirely by chance, a thumb or finger got into his mouth. There was evident surprise and quite evident satisfaction. After that he sought for that sensation and out of, say, ten attempts one succeeded. In a very short time the action was performed without error. That one satisfying experience ruled out scores, perhaps hundreds of random actions. In other words scores of repetitions were outweighed by one success. Things repeated a thousand times in a routine manner may be set aside by one experience that means something.

Are the pupils getting results from the work in class? From the worship? Are they getting more satisfaction in worship or in disorder and inattention? Are they being bored and annoyed? They are learning to appreciate whatever gives most satisfaction, and to avoid whatever bores, annoys, or seems useless. It is a law of life.

One must not be misled by the words "desire," "readiness," "motive," and "satisfaction." Desire, readiness, motive are here used to indicate that the driving power is within. Satisfaction does not imply fun or rewards. (See Chapters I to III.) It is the inner force which inspires men and women to do the impossible—discover the poles, scale Mount Everest, fly over the oceans. It was no external compulsion which led Jesus to serve to the uttermost and even to give his life for others.

The three principles stated above are usually referred to as the laws of learning, but there are other characteristics of the mind which are quite as well established and will be here brought into the same series.

4. Association. New experiences are interpreted in terms of what is known. A child knew pansies. One day she saw a butterfly. She called it a flying pansy. One girl knows the city as a place of danger, bitter disillusionment, and social ostracism; another, as a place where the happiest, jolliest week-ends and vacations are spent. The word "city" connotes vastly different things to these girls.

One problem many teachers have felt in this connection is teaching about God as Father and heaven as home to children for whom father and home stand for nothing that is lovely. In such cases teachers must use terms that for these children are already filled with love and beauty. It would be fine if the words teacher and church had this content.

Pupils interpret new words, unless carefully explained to them, in ways little dreamed of by unsuspecting teachers. Figures of speech and symbols

are apt to be especially misleading. The Bible and Christian teaching abound in words of this kind. A teacher of Primary children wishing to explain faith as confidence in the reality of the unseen put an apple under a cup. She showed that the apple was there though unseen. Then, testing the class, she asked "What is faith?" And the answer came, "An apple under a cup."

The teacher must ever bear in mind that the new experience is interpreted through past experience;[2] that the future will be interpreted through past and present experience; that, therefore, what is being learned ought to be linked up with as many vital experiences as possible. The utmost care must be taken that what is learned shall be learned accurately, else what is learned afterwards may be warped and twisted by the wrong ideas already held. If, for example, God is conceived of as austere, arbitrary, vindictive, the child may never afterward be able really to conceive of him as the Father. Many people have a distorted view of missionaries and missions.[3] Because of that it is almost impossible to interest them in missions or teach them anything constructive about the world-wide work of the Church.

Further, it is important to realize that the response to a situation may be shifted from the thing itself to some small element in it. Thorndike gives the case of a cat. A piece of fish is held up with the words, "Stand up." By gradual changes the cat can be taught to stand when the words alone are

[2] See Appendix I.

[3] See an interesting and helpful article, "Those Absurd Missionaries," by Harrison Collins, in Scribner's Magazine, July, 1927.

spoken. He claims that similarly "we may . . . get any response of which a learner is capable associated with any situation to which he is sensitive." A simple mannerism of a teacher may destroy his influence. Many Church Schools have a happy connotation in spite of many shortcomings because of some person who is beloved or some feature of the work which is felt to be worth while.

It is in this way, for the most part, that prejudices are formed. The word "sheeny" said in a derogatory manner may create in a child mind an attitude of dislike to a whole race of whom he may never have seen a single representative. A person has met a few people from another country whom he has thought charming and he thinks of the whole nation in those terms. One who when a child represented Japan in a little play has never lost her idealization of that people. It has been found by careful investigation that the majority of those who are prejudiced against the Turk, for instance, never saw one and never had any experience with Turks that would provide grounds for the antipathy.[4] On the other hand many think well of the people of Holland because of the story of the boy who saved the dike or the childish delight in Dutch costumes.

These and other considerations emphasize the necessity of giving the closest attention to every detail of the work and watching the impression that is being made on the pupils. It also shows how important it is to help little children and all the members of the school to form happy associations in their work

[4] See, for example, studies promoted by The Inquiry, 129 East Fifty-second St., New York.

there and especially to help them to form happy associations of a direct and personal kind with persons of other nations.

Church Schools cannot build mountain peaks of Christian education except by building up firm foundations; and neither can be done without hard, consistent work.

5. Personal and social influence. These are most important and effective influences in education. The quality, attitude, and example of the leaders of the group (class, school, home) or the community are the strongest educative influences bearing on all alike. What Church School worker but has felt the dead weight of some homes against him and, in other cases, the reënforcement of his efforts by the family life? Often one can tell by the appearance and actions of pupils the character of the school they attend. And the Church School is beginning to see that unless it promotes community right thinking its work is being defeated. National attitudes and international relations have a direct bearing on the work in the Church School. The general attitude toward foreigners and toward other races and nations is difficult to change.

6. Incidental learnings. Attention, scientifically considered, is of but momentary duration; but, while it flickers, it may be played upon a given object for a long time. The eye may be focused on a tiny spot, but however concentrated the gaze it will be found that the attention wavers—on, off—in rapid succession. While off, for however infinitesimally short a period, the attention is on something else. One is conscious of the wall, of the temperature, of

other persons or the aloneness, of the purpose in hand, of worrying thoughts, of the game when through with the experiment, and of many other things.

In a situation in school the attention is seldom so concentrated as in the experiment described. The pupil faces a complex situation and not a black dot. While carefully studying and working absorbingly the attention embraces a multitude of things. For example, the person reading a poem from memory or taking part in a dramatization, where it would seem that the whole attention is necessarily concentrated on the matter in hand, is conscious of the faces of the audience, the rapt attention of friends, the tension and pride of parents, the inattention and whispering of some of the audience, the ugly stain on the ceiling, the excitement of the other participants, the crankiness or good humor and moral support of the leader.

Attention, while one is conscious, is never neutral; it is always active. An inattentive person is not attending to the thing desired; but he is attending to something. It is evident that a lesson which bores a pupil makes it certain that his attention to something else will be greatly increased; while an enterprise to which he reaches out because of his own motive leaves correspondingly little chance for the attention to wander.

Take this simple example. Suppose that a child is in the Church School and that the work of the class has no inherent appeal to him. Suppose, further, that he sits quietly and creates no disturbance. The teacher supposes that he is learning, let us say, how Israel sought out strange gods. What is he learning

under these conditions? One thing for certain: the bad habit of "woolgathering." His mind is rambling. To put it another way, that teacher is not teaching religion but is skillfully helping the pupil to form a bad mental habit which impoverishes life.

But that is not all. In this case the pupil finds the Church School a boresome place. The class period wearies him. The woolgathering is simply a protective measure. The mind retreats within itself. The pupil is perhaps unconsciously forming this attitude: "As soon as I can I'll give up Church School." And an attitude of indifference to religion itself is engendered.

Perhaps many teachers would be astonished to find what their pupils are learning. The teacher in a Primary grade asked her children what they thought God would do to them if they told a lie. These were the answers:

God would kill me. (This child was very sure.)

He would hurt me.

He would hurt my friends.

He would make me have bad luck.

God would be disappointed.

God would make me feel very badly because I had done what was wrong. (Seven-year-old son of a minister gave this answer.)

Many of us who teach in the Church School recognize all too clearly that for some reason our pupils have not always learned what we thought we were teaching. It is imperative to know what they are learning and to make sure that they get a few elemental things definitely and accurately (see Ch. XII).

Fortunately the opposite case, where the pupils

learn many good things in addition to what is consciously taught, is more common. Here is a school which meets in an old building. But the floor of the Beginners Department has rugs, the walls are painted and decorated attractively, the blackboards and tack boards are within easy reach of the children. Their own work is seen on both. The wall pictures are low and the seasonal pictures on screens are such as children like. On the windowsills are plants in various stages of development. In the cabinets are dolls, a birds' nest, and other interesting things of the child's world. A box of blocks lends its enchantment, as is seen in the village partly constructed, with their own models of houses, church, trees, and people, which stand in the corner to be further worked on next session. Here it is easy to understand what is being learned besides the "lessons": joy in religion; appreciation of the Church School as one of the happiest places on earth; delight in beauty and constructive coöperative work; appreciation of their own village; love to the heavenly Father. Some would say that the incidental learnings are the most important part of education.

7. Individual differences. It will be recalled that the aim of religious education is to help each one to live his own best life (p. 13). No two persons are identical; even brothers and sisters vary greatly. One mother said of her children: "Helen was a good baby, placid and sunny. As early as two years she was thoughtful and unselfish as she is still (aged twelve). She is good at all school work and athletics. Tom was a fretful baby and delicate. He has little interest in school work, and numbers and directions

mean little to him. He is difficult, often cranky, yet very tender-hearted. He loves animals, birds, and insects. He is determined to be a farmer (now aged ten). Once he had a caterpillar which he fed and tended with great care. Thinking that the caterpillar needed some fun he pasted pictures from Punch around the inside of the basket in which it was kept. One day he gave it a birthday party. Will, the youngest, is sunny and happy. He excels in number work. He loves people. Once, when he was about four, the maid called him excitedly. When he came she showed him a little baby bird. He said to his mother afterwards: 'She should not have called me; she should have called Tom. Now if it had been a real baby it would have been different.' "

These three children of the same parents, brought up in the same house and environment, differ greatly. The wise mother studies each one and deals with each according to his interests and nature. The teacher must be equally wise.

Even little children have ideas that are of great social value and they often seem to know how to command and how to teach. Mary's father was watching with glee two little boys who were making all preparations for a fight. He called his wife to see. Just then, to their surprise, out dashed Mary, aged six. With raised hand she cried, "Stop!" Then she commanded, "Let's play tag." And away they all ran. Afterwards, at an opportune moment, her mother said, "Do you often stop a fight?" "Oh, yes," she said, "and I find that if you start a game they forget about the fight."

It is only when pupils have a large measure of

freedom, and work spontaneously, that their own peculiar genius is revealed, stimulated, and developed. If this point of view is grasped the teacher will have a different attitude to individual variations, even to difficult children, if normal. Abnormal or defective children need treatment by a specialist. Instead of being worried and angered he will seek to understand and develop them. He will invent ways of giving stimulus and direction so that each may find his peculiar interest in the Church School.

A young girl had a class of boys. One was particularly trying. One day she noticed that he was whittling cleverly. One of the studies centered about John Eliot, a missionary among the North American Indians. Eliot had to travel for the most part by canoe. She asked the boy if he could carve out a canoe. The next Sunday the class was delighted with his skillfully made canoe. The boy gained confidence in himself and standing in the class; he became the teacher's champion, and, better even than that, began to appreciate sculpture, art, and service, which was a permanent enrichment.

One boy of about sixteen had many fine qualities but never seemed to be gripped by anything. No one was sure of him. The teacher in making out the individual record asked what his chief interest was. He said, "Dramatics." No one had ever dreamed it. He had never been given a part in a play. Now he was at once signed up; he displayed talent; his interest deepened; and he soon sought to serve by leading a class of boys.

The teacher therefore is ever on the watch for evidences of individual differences, for a special interest

may be the key to a pupil's possibilities, genius, and choice of life work. He also makes the Church School a place of purposive, creative enterprises where pupils are free to exercise their own native endowment. In this way their special bent is discovered and their religious education most rapidly promoted.

Purposive Education and the Laws of Learning. Purposive education seems to employ all the laws of learning enumerated. Take a very simple case. A class of boys twelve to fifteen years of age, studying Old Testament leaders, decided to work out a little dramatization of the class at work and give it as their part in the Rally Day program. The teacher was their inspirer but the pupils rose to the occasion. Each selected the character he wished to represent. It was decided that knowledge of the character would be one test of the pupil's fitness to represent him. Then they had to work out the plan, the order of events, and so on. Each had to learn well his lines and his cue. It was all to be done for a social end. The honor of the class and school was at stake.

Now review the laws of learning and see if they are implied in this enterprise.

1. Because it was their own project the pupils threw themselves with more vigor into the work.

2. Anyone who felt that he was not prepared wanted to repeat his part. Before the event they practiced oftener and with more intense feeling. Practice, recency, frequency, intensity were all employed naturally.

3. The anticipated result and the responsibility assumed strengthened their purpose and carried them over obstacles. On Rally Day their part was a suc-

cess. Usually after such an experience pupils are ready to try something more difficult. That in itself is a great educational gain.

4. Through the interpretation of the pupils, their construction of scenes and incidents in a hero's life, the teacher saw the conception they were forming. The working out of the play in their own words linked up the life of these far-off leaders in a vital way. It was a fine lesson in appreciation.

5. The social influence operated helpfully in at least three ways. In the first place the teacher helped to keep up the morale; the pupils aspired to please him. The class itself was on its honor. If one boy weakened there were always others who carried him along. Then there was the larger public, parents and friends who would make up the audience, which would want them to do well.

6. Incidental learnings were important. The class was drawn together, it worked with a will, it tasted the pleasure of success.

7. The parts chosen reflected individual differences; and the whole was so arranged that one boy who was backward had only short lines to say and was given even more prominence than the others.

For Further Study

1. Give examples to show the difference mind set, readiness, and anticipation make. Where do continued stories in magazines usually break off? Why? In what way does advertising employ anticipation? How can it be used in class?

2. What did your pupils actually learn, say last year, not only intellectually, but in worship, attitudes, habits, service?

3. Contrast in detail the associations made (*a*) when something is done or learned that is abstract and (*b*) when it is undertaken by the class because of some life situation or to meet some social situation. Compare learning facts from a

time-table for an examination and in working out a projected trip; learning a selection as a task and as part of a dramatization.

4. Give cases of prejudice for or against people or things formed because of some incidental element in a total situation. Confine this to the Church School as largely as possible. What deductions do you make?

5. In what definite ways are you bringing personal and social influence to bear helpfully in your work? Note that public and family opinion was made an ally in the case cited. Does visiting the homes help? personal interest in the pupil? doing work in the school which helps the pupils in their life in the home and community?

6. Give examples, from your own experience in teaching, of incidental learnings.

7. Show how special interests and characteristics of pupils may be used in teaching.

CHAPTER V

THE CURRICULUM

THE whole question of the curriculum is one of the most live problems in the field of religious education.[1] The term itself demands careful consideration.

Theory of the Curriculum. There are two distinct connotations of the term as ordinarily used.

1. The narrower, traditional view. In the past the word curriculum has been synonymous with course of study. If one asks, "What was Sturm's curriculum in his famous school at Strasbourg about the middle of the sixteenth century?" the histories of education will show so much Latin, Greek, mathematics, and so forth. The curriculum of the great majority of Sunday Schools from 1872 to 1900 was the Uniform Lessons, which consisted of the same Bible passage for every age in the school from the kindergarten up. Then graded lessons were introduced. If one hundred schools were asked to-day what their curriculum is the answer from ninety-nine

[1] Coe, George A., "A Social Theory of Religious Education," Ch. IX. Scribner, New York. 1917.
Myers, A. J. W., "What Is Religious Education?" Ch. VI. National Sunday School Union, London. 1925.
Wells, Margaret E., "A Project Curriculum." Lippincott, Philadelphia. 1921.
Collings, Ellsworth, "An Experiment with a Project Curriculum." Macmillan, New York. 1923.

would probably be a list of the courses used throughout the school.

This is the meaning of the term in most public schools for they have specific "extracurricular" activities under school auspices, such as literature and athletic clubs, social events, and a great variety of other things. Teachers and administrators would be the first to say that some of the extracurricular activities and some of those carried on in the home and the church are among the most educative of all the pupil's work.

2. The wider view. Now, however, a different view of the whole matter is emerging. School used to be a place to learn materials; it is now being thought of as a place to live. This conception, though new in modern schools, was embodied occasionally in other ages and places. The aim of the school is to minister to the whole of life, to help pupils to live in the Way of life. Therefore the conception of what it is all about, of the curriculum and procedure, differ markedly from the way these things are looked upon when education is thought of as, more or less, the acquiring of knowledge; and religious education as synonymous, for the most part, with instruction in the Bible, doctrines, Church history, and other materials. (The reader should now review the preceding chapters, especially Chapters I and II.)

The curriculum[2] in this sense must include much more than the courses of study.[3] Perhaps some of

[2] The word is unattractive. A new term is needed. Here is an opportunity for creative genius.

[3] The International Council of Religious Education, 5 South Wabash Avenue, Chicago, issued a "Statement of a Theory of the Curriculum" which may be read in studying this chapter.

the most educative things in the school are the worship, the organization, and the society itself, various community and world enterprises, field days and other leisure-time activities, working with pick and shovel on a tennis court or with hammer and brush on a building, or sewing and cooking and scrubbing out the dwelling of an unfortunate family, or any other of a thousand things.

All the experiences of life make up the complete curriculum. The most effective may well be many everyday experiences in the home and neighborhood where life is lived, especially such experiences as center around problems, choices, crises,[4] in personal and social living. In the Church School the term is fast coming to mean all activities—whether of worship, study, service, recreation—that are consciously used by the schools in the development of the fuller life or Christian character.

Accepting this wider view several important deductions are becoming clear:

a. Curriculum and method. It would seem at first sight as if these two were separate and distinct. Under the narrower view they are usually treated as distinct. Here is the lesson to be imparted or learned; there is the pupil; and method is conceived to be the art of getting that pupil to receive or absorb that material. But if curriculum includes all activities, then the most effective of these experiences may be involved in the very methods themselves. Therefore methods and materials cannot be distinguished in the old, naïve way; they are inseparable; bound up to-

[4] Soares, Theodore G., "Religious Education." University of Chicago Press, Chicago, 1928. Chapter X.

gether in one process. For example, the class undertakes to make a little book of the teachings of Jesus. The four Gospels and perhaps all the New Testament is the source. The work of writers on Christ's teachings would also be consulted. These are the materials. But the whole process of search, the discussions in class, the records kept, the questions asked, the conclusions arrived at, are also vital materials. Are not questions asked by pupils as important as questions asked in a quarterly or book? If pupils are to be trained for citizenship are not organizing, carrying on the work, and doing committee work, more formative than materials memorized about citizenship? If students in art or science study a horse's foot, a cow's head, a bird's colors, specimens preserved in alcohol, are not ministry to a local family, making toys for sick children, or constructing a drama also essential parts of the curriculum? But these things include methods as well as materials. Materials and methods are inseparable.

b. An experience curriculum. This is rapidly coming to be accepted as the true aim in curriculum-building. (For further study readers are referred to the books mentioned in this chapter.) This type of school procedure is no longer mere theory for it is being worked out in many places.[5] The idea is that the school should be as much like life as possible. This practice is seen at its best perhaps in some kindergartens and in the nursery schools. Here children work, have meals, rest, play, and live as naturally as at home; and in and through the natural life situa-

[5] See Appendix J.

tions they learn not only facts and principles but how to live.

This was one advantage of pioneer and farm life. The boys learned to handle horses, care for cows, chop wood, plow, and all the other things about a farm; the girls to keep house, attend the dairy, sew, and weave. What they sometimes lacked was help in an intelligent statement of principles and the study of the experience of others as recorded in books and other sources.

It is remarkable to see how much of the teaching of Jesus was the facing of concrete issues in his pupils' lives. The disciples faced the problem of the tax: should it be paid, and if so where should they get the money? He talked over things vital to the life of the woman at the well. The rich young ruler asked not a theoretical but a serious question. And where Jesus was not helping others to solve their own problems, his teaching dealt with their everyday life: baking or grinding corn or sweeping; counting sheep and looking for the lost; bargaining; sowing grain.

c. Implications of an experience curriculum. Such a theory has far-reaching implications. Indeed, it may be that no one sees clearly all of these. Some are self-evident. Two only will be mentioned.

The first is that education helps toward the unification of experience. This has long been desired by educators. But great gulfs were fixed. School and life were sharply differentiated, as were also the sacred and the secular. Indeed, in school there was often little or no interrelation between various subjects. Pupils might study arithmetic one period and

geography the next without seeing any relation of the one to the other or of either to their everyday life. The same tendency was apparent, though not so clearly, in the Church School. Missions, temperance, and other "special" subjects are sometimes so presented that they appear to be disparate things. "Opening exercises" may have no clearly defined place in the pupil's life and so are given their nondescript name. The daily life, few will deny, too often has slight consideration in the teaching of "lessons."

Various agencies make individual and diverse claims, often competing with and pulling against each other. This same condition may exist within the church itself. Organizations may compete with each other for the time and energy of the pupils. Formerly a sharp line was drawn between work and leisure-time activities. Now it is more clearly seen that the latter are among the most educative of all.

With the wider view of education it does seem as if it is possible to help to unify and integrate life. If life experience is the real material of education such artificial divisions as school life, real life, sacred, and secular, in the old sense, disappear. School subjects should lose their sharp differentiation because each is used to guide and enrich everyday life.

In the second place if the curriculum consists in the experiences of the pupil it is evidently less possible than heretofore to have fixed courses and programs made for all groups of a given age throughout the country and in other lands. This has long been felt by missionaries. Too often courses and programs prepared by Westerners for western schools have been

taken over bodily and taught in India, China, Japan, and the islands of the sea. Some things which fitted best into the life here were out of place there. Now there is a determined attempt made to have the curriculum grow out of native experiences in native setting. While it has not always been perceived, there is often a corresponding difference between situations faced by pupils of different social strata in the same city; by pupils in city and country districts; by pupils in various parts of the country.

In discussing this matter the question is often asked, If the curriculum consists in pupil's experience can anything be included that is beyond his experience? Certainly, it will lead beyond his personal experience; it will lead him as far as the teachers and circumstances permit. For example, a pupil gets interested in the radio. At first his interest may not go beyond the idea of making a set for himself. Guided by a teacher he starts constructing his radio. He is led to inquire about the principles of electricity, air waves, and the like. In this way, through his own interest, the wise guidance of teachers, and conscious purposing and executing, he may explore all the known sources and contribute to knowledge by his experiments. Or the members of a class in the Church School become interested in a needy family. They are led to study the circumstances. They seek out the causes. This may involve an analysis of society and the possible conclusion that some things, now taken as a matter of course and within the law, are fundamentally wrong. In this they may be in advance of local public opinion but they have ap-

proached the problem from the standpoint of Christian principles.

Education comes through experiencing in ever wider areas, and in this process the pupil does enter into and makes use of the experience of the past as that is preserved in religion, institutions, art, science, and literature. For example, it is probable that the pupils in both cases given above will study more books and magazines and other sources than any teacher would prescribe for a book-centered course.

One interesting result of this point of view is that courses are being developed by experimentation or are largely a report of what a class did as it progressed through the year.[6] This is a violent change from the plan of prescribing in detail what a class shall do in the coming year.

A word of caution must be said. Some teachers, not getting the results they expect from published texts, are throwing them aside and, as they say, are making their curriculums as they go along. This is commendable if teachers are by aptitude, experience, and training qualified to do this. But these are among the dangers: that no careful study is made of the pupils and their needs; that the work is not planned with sufficient care and forethought; that the proper sources are not available; that the plan is adopted because it looks easy; and that time will be wasted over ephemeral things. As a matter of fact

[6] The Canadian programs referred to on page 16 and Nellie V. Burgess' "The Explorers," a three-year program for Juniors, have evolved through experimentation. J. E. Perkins' and F. W. Danielson's "At School with the Great Teacher" is a good example of the report of what was done in class.

this kind of course makes much more exhausting demands on the teacher than does a regular course.

Experiment is needed. But it must be insisted that the new idea of the curriculum is not a letting down of the bars. It calls out the originality, initiative, and energy of both leaders and pupils to a greater extent than a material-centered course can well do. On the other hand, there is all the stimulus and satisfaction that come from direct touch with human life as it grows and develops.

The Function of the Curriculum.

1. The curriculum is a means to an end and never an end in itself. The function depends on the aim. It is well to review the first two or three chapters. With the aim adopted in this book the function is to help the pupil to live his everyday life in the spirit of Jesus. The aim is not to help pupils to live as Jesus lived. He probably spoke Aramaic and Greek. Perhaps he never wore a pair of shoes. Certainly he never saw a train, aëroplane, or radio. He is usually pictured as wearing long hair, and he ate the food and observed the customs of his time and country. These things are all temporal and local. But the spirit in which he lived is universal and timeless.

Now the whole program in all its detail is good or bad according to the degree in which it helps these pupils to grow and develop; how it helps them to meet their life situations; and how they in coöperation with others seek to work with God in making the human world better. This looks to the future, for there is no more effective way known to man of preparing for the future than by living to-day wisely and well.

2. The curriculum seeks to direct and enrich the experiences of the pupil and to help him to control them. This has been brought out in preceding discussions.

3. The curriculum must change with changing conditions and with the needs and development of the pupil.

a. One of the tragedies in life is to see a youth or adult facing some crisis with only the religion of his childhood. His religious conceptions, his knowledge of the Bible, his conscious religious experience, his prayer life are those of a child. He has been deprived through some one's fault of his rightful heritage of a constantly growing and expanding program of religious teaching keeping step with his needs and growth.

Most schools see the fallacy of presenting an adult program to little children. But it is equally bad when youths and adults, feeling keenly their special needs, are expected to listen to a commentary on abstract "truths."

b. The curriculum changes also with the changing situation. It has been pointed out that a class in, say, Armenia should probably carry out very different studies from a similar group in England, China, or the United States; and a class of high-school girls in an exclusive section of a city would probably need a different course from that best for girls in a congested district or in a farming community. This is in no sense because one group is "better" than the other. Snobbishness may exist

in all groups. The reason for a different program is that interests and needs differ.

Some local experience may change the whole direction of class study. It is natural to suppose that the program for a given group in San Francisco or in Tokyo was completely changed immediately after the earthquake and fire; that a parents' class might reorganize its work completely because of the outbreak of some epidemic among children; and it is almost impossible to think of all classes in China continuing without change through the stirring times since 1925.

It is apparent, then, that according to this theory no static curriculum is possible. Reference books and other sources will remain from year to year as they do in universities and libraries but each class will use these in its own way in the pursuit of its own interests and in the solution of its own problems.

Building the Curriculum. A few principles for developing the local program which are inherent in the preceding discussion may be set down here.

1. Leaders will know and apply principles but the local situation will determine what is to be undertaken. The doctor or nurse in a frontier shack will employ the best principles of medical science but the appliances will be very different from what they would be in a hospital. The engineer will work according to scientific principles but the process will be different when throwing a bridge across a stream for woodsmen and building a bridge across a similar stream near a city for motor traffic. Each bridge is, let us assume, well adapted to its purpose, but either would be ridiculous in the place of the other. Simi-

larly in building a curriculum the first necessity is a knowledge of the local situation and the needs and problems of the pupils.

2. A full, round program must be provided. The Church School seeks to minister to the whole of life. It must see that everyone has a chance to enter into his rightful heritage of good health in body, mind, and soul. (This point is further developed under "Elements in the Curriculum," pages 83 ff.)

3. Each class, department, and school will have a real share in shaping its own policy. Whatever is done should be purposive. (See Chapters III and IV.) By a class is meant the teacher and pupils, one organism; the department or school is leaders and pupils, one organic whole. The class which originates, purposes, plans, and executes its own program of Christian education is probably doing better than if it were following a more perfect plan provided by some one else. Education is the outreach of the pupils themselves (Chapters I and II) and the Church School provides training in living.

4. Much is gained by approaching the local problem from the point of view of the community as a whole. Protestant denominations do not always coöperate; sometimes they become competitors and rivals; only rarely do Jews, Greek churches, Protestants, and Roman Catholics work together. There are many ways in which all could coöperate without loss to any. Then there are a mass of other agencies, many of them efficient in the development of good character, and many of the opposite kind. Wisdom clearly indicates that the aligning of the upbuilding

agencies is one of the most promising of all enterprises the church can promote.

Within the church itself there is sometimes confusion and competition because of conflicting loyalties and uncoördinated organizations. The church should set its own house in order and develop a unified church program.

All this has a direct bearing on teaching. How can a leader of a class carry out a program if various other church activities absorb the energy of the pupils? How can the class do good work if, for example, the public school monopolizes the time and energy of the pupils? It may be pointed out in passing that there is no such thing as a "school day" or "schooltime." These are what the people decide. Twenty-four hours a day are the pupil's, and the church is trustee to see that it is properly invested so as to produce best results for himself and society. If religion is worth teaching adequate time and leisure must be set aside for it. The Church School will gain time by apparently losing it in bringing parents and community leaders to see the significance of its work and to plan fuller coöperation in it.

Elements in the Curriculum. Emphasis throughout this chapter has been on the point that the curriculum is much broader than courses of study. In order to make this very specific attention is invited to the major elements in an experience curriculum.

1. Worship. Two characteristics of Christian worship are: the consciousness of God as Father, a living presence in and through all the experiences of life, and of good will to others. These are not taught by telling. Each person must experience them for him-

self. It is the especial function and privilege of the church to lead its people into distinctively religious experiences. The individual's idea of God and attitude to him are the most formative qualities of life.

The worship session of the department or school affords the superintendent an opportunity to lead his pupils more fully into the experience of God. This cannot be done by any formal exercises. The sense of God as a real presence comes only through building the worship out of the pupil's life experiences. It goes without saying that such worship requires skill, and most careful thought and planning.

The atmosphere and conduct of the school itself is an essential part of the curriculum and is teaching reverence or irreverence, Christian or un-Christian attitude and habits.

The class session, though the discussion is about most sacred things, may be as cold and colorless as anything can well be. It is only when the class work is carried on in the spirit of Christ and is shot through with the sense of God that these lives can be led into that fellowship which is life.

Giving and service provide situations through which the religious significance of life is easily developed. For example, the Primary Department was talking about Christmas and its party. The question of presents was mentioned. This department was greatly exercised over the floods in Vermont. The suggestion was made that the money that would be spent for presents should be sent to the flood sufferers. There was general and hearty assent. Peter, scarcely eight, said with ringing conviction,

"I'd rather do that than anything." And John, a tiny morsel added, "We'd be helping God."

Perhaps the fact that pupils know the church as a happy place, a place of order and beauty, of fellowship and friendship, of helpful activity and the sense of God's presence, is as big a single contribution as it can make to those under its care.

2. Service. The service activities of all kinds are as much a part of the curriculum as is the course of study. The Church School aims to train in Christian living. It therefore must not only be filled with ideas about helpfulness but must lead its pupils to experience courtesy, kindliness, and helpfulness.

Several departments in one school elected to help a certain mission hospital. They decided to bring money for this every Sunday. Almost every day when this offering was presented some question was asked or remarks made which revealed how deeply the children were entering into the life of their friends across the sea. Through experiencing helpfulness they were learning rapidly and worship came naturally.

3. Study. According to this idea of the curriculum, high standards of scholarship are demanded. But it is purposive, desired by the pupils rather than required. One class of adults decided to find out what Jesus taught in the first three Gospels. They compared Gospel with Gospel, listing passages, noting differences and essential teachings. The work done was in some respects worthy of a college course. And as they worked together their sense of God and their relationship to others deepened. Worship became very real and service seemed inevitable.

4. Leisure-time activities. The way a person spends his leisure time is a fairly accurate gauge of his life. At the present time there is especial need in training in play, recreation, hobbies, and avocations. The Church School necessarily includes this aspect of life —an aspect which bulks so large to-day—in its curriculum, else it is not ministering to life as a whole.

Selecting the Course of Study. The local Church School has to build up its own worship, service, play, and leisure-time programs, though in each case much help may be obtained from books, magazines, programs, and from denominational and interdenominational headquarters. For the most part schools choose their courses of study from among those on the market. This is no simple task. Various attempts have been made to set up standards for judging courses. Two of these are submitted.

Professor Bower, in his book, "The Curriculum of Religious Education," gives standards for the construction of a curriculum which may be used equally well in selecting courses. In either case the course is best which fulfills most nearly these specifications:

1. It is made up of real experiences of these pupils.
2. It is typical of the Christian life and the Christian community.
3. It involves alternates and choices.
4. It is continuous.
5. It absorbs a large amount of knowledge.
6. It is capable of indefinite expansion.
7. It provides liberally for social and shared experiences.
8. It tends to develop the disciplined will.

Professor Bower advocates the problem approach which involves:

1. Analysis of the elements in the situation.
2. Building on the past experience of the learner.
3. Using the past experience of others.
4. The search for and discovery of a solution.

One of the author's classes worked out the following as a simple standard:

1. From the point of view of the pupil:

a. Is the course within the interest span and range of the capacities and experiences of the pupil? Does it center in these experiences?

b. Does it lead the pupil to the achievement of religious living for himself in normal life situations? (This will include knowledge, a thirst for truth and beauty, ideals, skills, proper attitudes and relations to others and to God.)

c. Does it help to bring about situations rich in desirable stimuli?

2. From the point of view of the aim:

a. Is the aim true to the standards of Jesus, especially with reference to the idea of God and our relation to him; the good life; society or the Kingdom of God?

b. Does it stimulate the pupil to self-directed, purposeful Christian living and thinking, personal and social?

3. From the point of view of the teacher:

a. Is the plan flexible, and is it a course in living, not a series of somewhat disparate "lessons"?

b. Does it represent the best scholarship?

c. Are proper helps and sources available?

The requirements of a course of study or curriculum may be summarized in this way:

1. It consists in typical life situations and bears directly on the interests and needs of the pupils for whom it is intended. It is therefore flexible and expansive.

2. It is social, developing the sense of sharing life. It therefore provides experience in living together; working with others in carrying out enterprises; and in sharing with and serving others.

3. It is educative in the sense that it stimulates the pupils to seek to attain for themselves such things as knowledge, beauty, skills, and ideals, and to carry out Christian purposes.

4. It is scientific in the sense that the emphasis is on the search for truth and the discovery of solutions in the light of the best available knowledge. Christian teaching leads to the facing of real issues and not to their evasion.

5. Materials should be of good quality. The Church School is not satisfied with anything but the best.

For Further Study

1. Make a list of some of the experiences outside of school that seem to you to be most educative for your pupils. Make a similar list of experiences outside of church and Sunday School, Bible-reading and prayer, that are distinctly within the field of religion.

2. Give examples from your own class of incidents where the life situations and experiences of the pupils composed the study and discussion. Did it grip them more than routine work? What other advantages had it?

3. What difference does it make whether the work in class is done for its own sake or for the development of the pupil? Take specific cases and make the distinction clear, if it exists.

4. Examine the work you are doing, or the course you are teaching, in the light of the standards given and decide about

its value on a scale of 100. If you do not think it suits the pupils well, can you now see the reason? If each teacher will do this, the whole matter will provide concrete bases for discussion in the teacher-training class.

5. Even with a course that is not the best (if it cannot be changed) many opportunities come for branching out into pupil experiences and problems. Show this by concrete examples. (See also in Chapter VII "The Project Method.")

CHAPTER VI

METHODS OF TEACHING: APPRECIATION AND STORY-TELLING

THE first five chapters have dealt with underlying principles. Now we turn to study some of the more important methods of teaching.

Appreciation.

1. Importance of appreciation.[1] It will scarcely be disputed that but little, far too little, attention has been given to the method of teaching appreciation. The feeling has been, perhaps, that this is something which cannot be taught. It belongs in the field of feeling rather than knowing. But now the educational world is beginning to perceive that attitudes, feelings, sentiments must be consciously developed; that these are most effective in character-building, and that the emphasis can no longer be given as exclusively as formerly to intellectual attainment. In appreciation, furthermore, we are very close to some of the more important qualities in worship.

If it were possible for pupils to attain either a

[1] De Garmo, Charles, "Æsthetic Education." Bardeen, Syracuse. 1913.

Hayward, Frank H., "The Lesson in Appreciation." Macmillan, New York. 1925.

Bailey, Albert E., "The Use of Art in Religious Education." Abingdon, New York. 1922.

knowledge of Bible facts or an appreciation of the Bible and a love for it, no one would hesitate which to choose. It is to be feared that too many pupils in the old type of public school, while they learned certain facts about Shakespeare's plays or Scott's works, were never gripped by the magic of these authors and sometimes never afterwards read them; and that the same thing happens in Sunday School with regard to the Bible. But it is never a question of "either . . . or." The two go hand in hand. The more knowledge, rightly acquired, the higher the possibility of appreciation; and without appreciation it is a question if even "scientific facts," much less religion, can be really understood.

In the past many people have felt that about all they could do for their children was to give them lessons, in, for example, art or music. If a person showed little progress or refused to apply himself, his education in music or art ended. Now it is seen that many who could never play or sing or paint well may have a very high appreciation of music and art, and that all may learn to appreciate these things sufficiently to get a great deal of joy out of them.

During recent years public schools have given special attention to teaching appreciation and have developed considerable skill in it. Economics teaches that it is as important to train citizens in consumption as in production. The person who goes to an entertainment is a "consumer." He buys certain products. If he is trained to appreciate the best he, as a consumer, demands high-class literature and entertainments. If his tastes are not developed he is

apt to read trashy magazines and books and to become an habitué of cheap and vulgar shows.

A person who has learned to appreciate the gorgeous beauty of sky and field and water; who rejoices in a great work of art or literature; who is thrilled by a noble deed, is rich indeed. It is difficult for him to become coarse and vulgar. And if in his appreciation he has been trained to see God, the Creator of beauty, he has a perpetual source of religious refreshment and strength.

2. Principles of teaching appreciation. While the technique is not yet fully developed a few requisites may safely be pointed out.

a. The enthusiasm of the teacher. By enthusiasm is not meant a loud, exuberant, talkativeness, but a deep, genuine delight in the thing studied. If a teacher thoroughly enjoys a piece of literature, a fine phrase, the beautiful markings or form of an insect, a bit of sculpture or a painting, the discovery of a new fact, a game or a hike, his pupils are apt to appreciate them also.

It is not altogether strange that some pupils who have been in the Church School have little appreciation of human service, or of the Bible or Jesus or God. Some teachers have little or no enthusiasm for these things. Of course they believe in all of them. But intellectual assent need not imply appreciation. The teacher of religion must not stop with the former but must include the latter if he is to lead his pupils into the appreciation of the true, the beautiful, and the good.

b. Direct contact with what is to be appreciated. Teachers have been heard to expatiate in words on

the beauty of some object or production. A nature-study teacher may talk of the beauty of a certain flower. That is all very well in its way. But it cannot compare with having the pupils themselves handle the flower, see with their own eyes its form and color, and feel its texture. Even that is not so good as having the flower in their own house or garden or in the school garden where by constant contact they learn to know and understand and love it.

It was a great innovation when musical instruments and copies of great paintings were put into the schools and used as part of the curriculum. It is not enough for a teacher to tell what a wonderful composition Handel's "Largo" is. It is played on the piano, the record is put on the phonograph, some great organist broadcasts it, and the pupils tune in. Perhaps some play it. Through these various ways the music becomes not something heard about but a possession of the pupils and part of themselves.

The Church School teacher needs to ponder over this matter. Are the pupils being brought into direct appreciative contact with what they should delight in in religion? Are they through direct contact and use learning to appreciate bits of great literature which will be a source of strength throughout life? Are they getting to know great persons whom to know will be a constant inspiration? Are they through personal work and service coming to appreciate some of the joy of helpful service?

Of course the teacher cannot bring to the class people of other times and other lands; neither can he secure original paintings, and the like. That is to be regretted but cannot be remedied. The next best

must be done. Pupils can be helped to make first-hand studies of good lives; and copies, models, specimens, records, photographs may be obtained. Personal contact with persons in other situations, such as sickness, play, and work, helps as nothing else will in appreciation of problems and qualities.

c. The critical attitude in abeyance. In appreciation wholes are apprehended rather than parts, while in criticism the mind analyzes. This is not to discount analysis, or knowledge, in appreciation. The more knowledge one has the better he should be able to appreciate. No one should be able to appreciate great skill in an operation so well as a surgeon; a great painting or music so well as an artist or musician; or fine qualities in a person so well as a great friend. The more we know of any subject the better we should be able to appreciate excellence in it. This is so unless appreciation is destroyed by such things as jealousy, the spirit of negative criticism, and the loss of spontaneous interest in others and their work.

Religion has in teaching appreciation one of its most promising fields. For example, intelligent appreciation of other peoples and races is necessary to world brotherhood. A proper appreciation of other denominations and creeds, of what people have sought in their religion and their achievements, would do much toward a better world. Few appreciate as they should the fine qualities in the boys and girls, men and women, whom they meet every day. And the beauty of sky and sea and land, of a single plant or insect, of art and music is missed by many, to the impoverishment of life.

d. Time to luxuriate in the appreciation. The time

element itself is important. The feeling of rush and strain prevents appreciation. There should be the sense of leisure. One can scarcely enjoy or get a great deal from pictures or music if one has the sensation of rushing through to see how much he can see or hear in a given time.

Of a piece with this is the consideration that appreciation is an end in itself. It is enjoyed for its own sake. There is no ulterior purpose. In this sense it is like play. The enjoyment of the game itself is its own end, though there may be other important results such as better health and new friends.

But this does not necessitate extensive leisure. After all the sense of rush and strain comes when we feel that there are several or many things to be done in a given time. That strain is ruled out if one sets aside a certain time—if it is only ten minutes or one minute—for a particular thing, such as the enjoyment of a picture or for worship. In this brief space nothing else is to be done. That makes it an independent kingdom of leisure. So in that ten minutes or half hour or longer period one may luxuriate in the warmth and enjoyment of the beauty of a work of art; or nature; or worship; or music; or literature; or friendship; or whatever it may be.

In this intensely busy age, when there must be "something doing" every minute and when children and youth are under a constant strain and pressure, there are additional reasons for training in appreciation. How many who tear through the country actually see and appreciate it? Perfectly gorgeous colors, intoxicating in their luxuriance, spread over countless leagues of sky arrest the mad speed of

scarcely one motor car out of a hundred and command no more than a passing glance or casual word. And this is but a typical case. In our rush for the best in life we too often miss the best.

Some readers are so anxious to get the story or to be able to say that they have read a book or poem that they have no time to roll a fine phrase as a sweet morsel under their tongues, nor to stand off to admire the wonderful delineation of a character. Many teachers in the Church School are so keen to get through a lesson that they have no time to help the pupils to appreciate the noble character or beautiful deed. They are not few who have no leisure in which to appreciate God. There is a good deal of meaning in the old gospel hymn, "Take time to be holy."

So let the Church School not fail to teach appreciation. Rousseau was of the opinion that the only time gained in education was the time that was wasted. It was the brilliant writer's exaggerated way of saying that there is more in education than merely gaining information by set and formal school lessons.

e. Atmosphere of appreciation in the group. This is one of the most valuable contributions superintendents and teachers can make to a Church School. All know the effect of being in a summer school or convention where the atmosphere is saturated with appreciation for the thing under consideration. The Church School (and the day school) should have its very atmosphere charged with the sense of the beauty of God and of the good life. For this reason, among many others, the school building, the grounds, the wall decorations, the pictures and furnishings should

be cared for. This does not mean great expense. Shrubs abound in woods and fields and can often be had for the digging; flowers can be planted in the grounds and in the rooms at little expense. Tasteful hangings in harmonious colorings cost but little, certainly no more than inharmonious decorations; copies of the world's greatest pictures are within the reach of the poorest schools. The child heart loves flowers, birds, friends, and seems ready to appreciate God. These qualities must be conserved and developed. The surroundings may help or hinder the creation of the atmosphere of appreciation in the school or group.

If a Church School is to help its pupils to appreciate good music, literature, art, worship, and service, it must provide these things. How ridiculous to talk about such things and at the same time use a hymn book with doggerel lines and jazz tunes; cheap materials such as poorly printed "lesson leaves"; dismal rooms with ugly walls and no pictures; and worship services thrown together without care or skill!

One school, to take but a single example, had at least one good wall picture in each department. The Juniors had The Angelus. The director one day had charge of the worship. She centered it around the picture. But not a child in the room knew the name of the picture or the artist, nor the significance of the masterpiece. It was an easy matter to lead the whole group into enthusiastic appreciation of at least one great painting rich in religious significance.

f. Creative expression. This helps in appreciation. It is striking how much more a pupil who is learning to play, say, Mendelssohn's "Spring Song," appre-

ciates it when it is played by an artist! The boys and girls who put on Father and Son and Mother and Daughter banquets, and did all the work themselves, learned to appreciate in a new way what a beautifully set table, artistic favors, color schemes, a balanced menu, and skillful serving mean. The boys especially get a glimpse into a new world. Being strict economists, too, they found with surprise how much one attractive meal actually costs and began to appreciate a bit more what their homes meant. The child who interpreted a nursery rime by a drawing or story could then better appreciate both the rime and the story and also some great artist's depicting of it. The group who together plan and conduct a service of worship better understand the importance of attention and participation by the group and the spiritual significance of communion with God.

The joy of causing or creating is one of the greatest in life. Public education is making great use of this, and in the art departments and elsewhere pupils are handling and creating beautiful things. The Church School was one of the initial agencies to encourage this. The Church School on Sunday, in vacation time, in week-day work should give increasing attention, stimulus, opportunity for creative work.

3. Examples. Henry Turner Bailey, Director of the Cleveland School of Art and of the John Huntington Polytechnic Institute, in an article in the Journal of the National Education Association, March, 1927, gives this delightful picture of teaching appreciation of nature:

"Every spring in early April we used to cut a sod from the east pasture—a circular sod, six inches in

diameter—and fit it into a Japanese bowl we had, with little kittens on the rim looking inward. This we placed on the table in the dining room and kept it watered. Out of it would grow a sedge, a grass or two, a violet, a cudweed, a cinquefoil, a wild strawberry, an aster, or a goldenrod, and three or four other plants—each spring a new surprise for us. Gathered about the table we would discuss beauties of line and color as they appeared. We used to bring in single plants, pot them, and watch them develop—a buttercup, a daisy, a clump of sedge. It was more fascinating than a movie to put one of these on a sunny window ledge, draw a white shade in front of it, and study its shadow cast on the curtain. We had animated discussions, when the plant was slowly revolved, as to its most lovely silhouette.

"That is the best way, so far as I know, to teach children to enjoy beauty in birds and flowers. They need to see that beauty in the open, alive, under the inspirational leadership of a lover of wild life. A stuffed bird, a pressed flower, are as inadequate for developing a *love* of these things as is a moth on a pin. Collections are all right in their places. They are essential, especially in cities, but they come later. Life is what children long for and enjoy to the full. To them always 'a living dog is better than a dead lion,' as the Scripture says. A butterfly on the wing, in the sunshine, above a milkweed blossom, is worth more to a child than all the books ever written on entomology. A brook singing to itself through a wooded valley, its banks golden with cowslips, holds a thrill for children that no museum can rival.

"When we know enough, we wiseacres who super-

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224 EAST SIXTEENTH STREET
SAN BERNARDINO, CALIFORNIA

intend and supervise measurements and tests and platoon systems, we shall have the busses of the board of education taking children out into the country instead of bringing them into the most congested parts of the city.

"In that blessed time there will be observation areas, woods, and meadows with brooks and pools, pastures with cattle, and fields with men at work, where the children now starved in cities will be taken for nature study at first hand. The city need not own these areas, but it can hire the use of them, to lay a foundation in the souls of the children for an intelligent appreciation of folklore, history, literature, poetry, music, and all the fine arts. There can be no genuine, intimate, thrilling, and uplifting appreciation without such personal first-hand experience.

"Nature is the one great inexhaustible storehouse of delight for all mankind. It yields perennial pleasures of the right kind. Pleasures of the wrong kind are of such a character that one must have an ever increasing dose of them to secure the original thrill. Pleasures of the right kind are of such a character that, as one grows older and more sensitive, less and less is required to thrill the spirit."

He continues: "There are children . . . who never saw a real horizon, a sunrise, or a sunset; who never saw the great inverted blue bowl of the sky, day or night. To them the sky is a flat grey something above the brick walls of tenements and warehouses.

> " 'When I look from my window at night
> And the welkin above is all white,
> All throbbing and panting with stars'—

What do they know about that? Nothing. In spring when comes the deluge of the heat

> "'Broad northward o'er the land,
> Painting artless paradises,
> Drugged herbs with Syrian spices,
> Fanning secret fires that glow
> In columbine and clover blow';

when

> "'The million-handed painter pours
> Opal hues and purple dye'—

What do city slum dwellers know about this?"

He might well ask what do the majority of the persons in the Church School know about these unless some teacher with vision has opened their eyes to them. It is our privilege to help our constituency to know that "He hath made everything beautiful in its time."

Helen Field Fischer in the June, 1927, number of the same Journal tells an illuminating experience she had with her little child:

"We want to rest our souls with something that does not change: the simple flower types of the roadside and of our mother's garden; the old fragrance of lilacs and of wild grape blossoms in June; the feeling of soft garden soil in spring. For with all of these blessed elemental things comes the feeling of relaxation and nerve ease, the feeling of being at home.

"And this is the kingdom that every child should inherit by divine right. But we have stolen it from him. We have gone mad with excitement over the wonderful, new mechanical toys of our generation and we have insisted that our children share our madness. We have stolen from them every contact with

the beautifully elemental and now we stand aghast if they try to find their way back to the realities of life, through avenues that are unbeautifully elemental.

"Let me tell you through a parable how I learned my lesson. It happened when my first little daughter was two and a half years old. We had raised her carefully 'by the book' and one of the rules was that she must be in bed by twilight. Never had we broken this rule; but at this particular time our little city was going to display some wonderful fireworks. They would represent a sham battle; a picture of the face of Washington in living fire. We thought that it was something that the child should not miss. It was to start at nine o'clock. . . . When the fireworks got really thrilling, I roused the sleeping child in my arms, and pointed them out to her. She did not react as we had thought she would. She looked at the spluttering, restless fires almost in distress. She actually turned her face away from them; but by turning her face, she saw for the first time in her life the black velvet of the night sky with its marvelous display of stars. Instantly she was all animation and joy and she asked eagerly what birds those were. The fireworks were forgotten for the rest of the evening. Never since then have I tried to give to little children the 'fireworks' of life when they were asking for the stars."

A widely known musician who is supervisor of music in city public schools has done much in teaching appreciation. A piece of music not previously known is played, the children listening, absorbing. Then they discuss it. One observes that it was, let

us say, a violin unaccompanied; another, that it suggests joy, or a martial scene, or tragedy; and so on. They are often able to suggest the date of composition and the name of the composer. By such a study interest is created in the life and times of the composer and the story of the composition. Besides, the habit is formed of listening to, appreciating, and interpreting music; and this is of permanent value in life.

Appreciation, as noted before, is a large element in worship. The Church School through its worship has here a real opportunity for service. For example, there is usually quiet music in a voluntary at the beginning of the service. Pupils should be definitely trained to appreciate this. Various ways suggest themselves. Sometimes little children are asked to see if they can tell what the piano is saying. One Senior Department had a story about or a description of what was to be played. Through the music the mind may be led "to think toward God."

In prayer there should be just as definite an aim to help pupils to appreciate truth, beauty, and goodness in every aspect of life, in other persons, and especially in Jesus; and lead inevitably to appreciation of the heavenly Father. A few examples are given.

A Primary Department has kept its pupils in direct touch with children in other lands. The superintendent takes time to converse with them about these far-away friends. The sense of friendship is realized. Every time opportunity is given for individual prayers several speak to the heavenly Father about

these children in other lands. There is an absence of any suggestion of pity or of their own superiority.

The Intermediates were fond of certain "catchy" tunes and words in a previous hymnal. At first they would often revert to them. After about a year's use of better hymns and music, with care in teaching appreciation, the inferior type of hymns was distasteful.

Through play and working together in Church School and Vacation School a group of "foreign" children came to be accepted as part of the group. But this came about after breaking down acquired prejudices and by positive leading in appreciation.

Story-Telling. Story-telling is so generally used now that it is difficult to imagine that for long years it was practically unknown in church or school, and this notwithstanding the fact that it was the great method during the long ages when knowledge was passed on orally from generation to generation, as in early Old Testament times, and was constantly used by the great Teacher, Jesus of Nazareth. Stories in prose and poetry are among our richest heritages. Suffice it to say that now the teacher of whatever grade who does not make use of the story is missing one of his opportunities. "Good story-telling is the best intellectual qualification of the teacher" may be a somewhat exaggerated statement of G. Stanley Hall's but it is close to the truth. For a study of the art of story-telling the reader is referred to the list of books mentioned in this chapter.[2] Here we

[2] Cather, Katherine D., "Education by Story-Telling." World Book Company, Yonkers-on-Hudson. 1918.

Bryant, Sara Cone, "How to Tell Stories to Children." Houghton, Mifflin, Boston. 1905.

are concerned only with the use of the method in developing purposeful coöperation in carrying through Christian enterprises as described in preceding chapters.

The telling of good stories to pupils is in itself educative. And again the word "good" needs to be emphasized. Stories in magazines and books are being published by the hundred. Some are exceedingly good for Christian education; and many have little to commend them either in their literary form or religious content. It should not be too much to ask that stories used in the Church School be of good literary form and teach the principles of Christian living.

"My boys in the mission school are hungry for stories," said a teacher recently. What teacher has not found it true of his children? And what adult but has also a keen delight in a good story?

Two of the greatest religious stories of all time are the stories of the Good Samaritan and the Prodigal Son. The teacher who studies these stories of Jesus will find there all the principles and methods of story-telling. The Joseph cycle has delighted and inspired children and adults throughout the ages. The great literature of all peoples is full of stories. The best of these is a part of the race heritage into which every teacher should lead his pupils. Ministers find in the

Lindsay, Maud, "Mother Stories." Bradley, Springfield, Massachusetts. Eleventh edition, 1910.

Eggleston, Margaret W., "The Use of the Story in Religious Education." Doran, New York. 1920.

Cheley, F. H., "Stories for Talks to Boys." Association Press, New York. 1920.

Sly, W. J., "World Stories Retold for Modern Boys and Girls." Jacobs, Philadelphia. 1914.

children's story a means of real religious stimulus not only to pupils but to the adult congregation as well.

1. The way to begin is to begin at once. Prepare a brief story for the worship or class session. It is best to begin with one in which you delight. Master its main features. Tell it naturally as to a friend. Let the characters speak for themselves and the action run smoothly but rapidly. (See the Prodigal Son.) Let voice and manner carry the same message as the words. Do not heighten effects. See that the story is in keeping with the best Christian teaching about God and human life. If you have begun with a good story, the enjoyment of the pupils and the effect will probably stimulate you to continue, and practice soon enables one to judge fairly well whether a story is suitable for his class or not.

A word of caution needs to be spoken. Many stories are analogies. Analogies, as was pointed out before, are not adapted to young children. Experiences similar to this, reported direct from the field, of a young woman, principal of a business college, are sometimes the result of the wrong kind of stories and children's talks.

"When Jean was about four years old, a Sunday School teacher taught a lesson supposedly on kindness. Jean did not remember the lesson but part of the teaching in the form of a story made a deep impression.

" 'All the time you are planting seeds. Sometimes you plant seeds of kindness in here [teacher indicated her heart evidently, but children thought she meant stomach] and they grow up into beautiful plants with

lovely blossoms on them, but sometimes you are naughty and plant unkind seeds. They grow up into bad, ugly weeds that grow up and up until they choke you [dramatic gestures].'

"Jean was afraid. She told no one, but as soon as she could she got a small mirror and looked in her mouth to see if there were any signs of plants or weeds growing up. She thought if any green appeared she would choke and die. She searched for the green things until she was about nine years old. Later she learned that her fears were groundless, but they still pursued her. Even in adolescence she was very unhappy about it, and to this day the thought of green growing things brings first a feeling of aversion, in spite of her love of nature, and although she has a beautiful Christian character and is active in Christian work."

Many stories also end by rewarding with material goods the one who does right. This is not in keeping with the highest Christian teaching.

2. In using the story as a teaching method with younger children it is very important to have them reproduce it.

The story may be reproduced in any number of ways: by retelling orally or in writing; by constructing a further story or a little play on it; by drawing; by modeling; by producing a poem or music to interpret some phase of it; and especially by dramatizing the story. These are some of the ways in which the pupils may be stimulated and quickened creatively. A good example of this is found in the children's drawings referred to in Appendix E. Here are seen some old nursery favorites—the cow, the

moon, the dog; little Miss Muffet and the spider; Wynken, Blynken and Nod, etc.—all presented in pictures suitable for art-glass windows and mural decorations. The popular parlor-game charade, with its wonderful creations of costuming and its interpretative acting, shows what creative possibilities are involved in any group.

When a story is to be interpreted, the principles suggested under "Pageantry and Dramatization," Chapter VIII, are to be observed. The interpretation at its best is the spontaneous reaction to the stimulus of the story. Incidentally the reproduction teaches the teacher many things, often giving him a glow of satisfaction that is one of his richest rewards, and sometimes startling if not shocking him with the vision of what he has really taught.

Some of these methods of reproduction are individual in execution; but there is always a fine natural setting, with inner motive and emotion for thinking together and judging together and also a sense of fellowship in executing together, though each does work alone and each in his own way. And usually with the right kind of story there is a natural desire and incentive to worship together. If the story is dramatized then there is all the incentive necessary for the coöperation in thinking, planning, judging, and achieving pointed out under "Pageantry and Dramatization" and the leader should work in harmony with the principles there enunciated.

3. But the story may provide incentive for wider and more practical enterprises. A good story picturing helpfulness to those in need may so touch the imagination and emotions that the class or depart-

ment is eager to undertake some Christian service. Such inspiration will be directed by the wise teacher into a loving ministry to others. A story of the heroism of one in a foreign land may lead to correspondence with the people there by letters or gifts and so a basis of friendship may be formed, which alone is a sure foundation on which to build enduring world peace.

From the above considerations it will be seen that one of the educative values of the story is that it touches the inner springs or motives which are drives or urges to action. It is to be recalled that under the study of "Original Nature" (pages 20 ff.) education was shown to be impossible unless the person himself reaches out to something beyond. It is well to review that section, recalling the stories that have been used or heard and judging their value in stimulating desirable responses and the working out of these responses in Christian living.

For Further Study

1. What did your pupils learn to appreciate last year? What specific improvement do you hope for this year?
2. Attend, if possible, some class in appreciation. Report and discuss the method employed and the methods suggested in this chapter.
3. In what ways do appreciation and worship resemble each other? What is the value of this habit of appreciation in life? How can you improve your teaching of appreciation? How can your school improve in this respect?
4. Make a list of the best stories for the next festival, such as Christmas or Easter.
5. Give examples of originality of pupils in reproducing stories and the effects (direct and incidental) of your use of stories.

CHAPTER VII

METHODS OF TEACHING: THE PROJECT AND THE DISCUSSION METHODS

MOTIVATED, purposeful activity directed to worthy ends should characterize religious education. The incentive should come from within and satisfaction should be found in the process and in achieving the goal. This has been emphasized in preceding chapters.

Almost every teacher in the Church School has used projects even if they have not been called by that name. For example, a Young People's Society planned to visit shut-ins and sing them Christmas carols. This led to careful preparation and planning. A group of children decided to make picture books for sick children in the hospital. The work they did made it decidedly a project in religious education. Through such experiences as these most teachers and leaders have learned that a project is one of the best ways of helping pupils to form purposes and carry them out of their own accord.

The Project. While enterprises of the kind suggested have been used probably as long as teaching has been carried on, the term "project" as a unit in the curriculum is of recent origin. It is therefore well to consider it more closely.

1. Definition. Almost every book on the subject

defines the project. (For further study the student is referred to these works.) The following definition worked out by a graduate class contains the essentials simply stated:

"Any enterprise entered into purposefully and of such quality as will create and sustain interest enough to lead to a satisfying end may be called a project." (This was intended to include individual as well as social projects and for good or bad purposes.) A social project would be defined by adding the words "by a group" after the word "purposefully."

The same class defined a project in religious education roughly as follows: "Any enterprise which, because of its quality, creates and sustains an interest in the growth of the religious life, and which produces some progress in the consciousness of God, the desire to be more Christlike, and the promotion of a better human world, may be called a project in religious education."

According to this definition a project is an enterprise, entered into purposefully, which is of interest to the class or group which shares in planning, judging, and carrying it through to completion. The spirit and the end in view determine whether it is a project in religious education or not.

2. Judging the value of projects. Obviously many more enterprises are possible than can be carried out and some are much better for religious education than others. Suggestions are given by many writers as to how to judge and select the best.

The class above referred to worked out the following standards and scale for judging:

"A project in religious education is educative to

the degree in which (*a*) it is entered into wholeheartedly by the class, planning, working, and judging together, and carrying it to completion; (*b*) it is a typical life situation or approaches that most nearly; (*c*) it creates, maintains, and deepens the consciousness of God and the desire to be more Christlike; (*d*) it helps to enrich the personality of the individuals and of the group, especially through shared experiences and service; and (*e*) it unfolds unto other worth-while interests and purposes."

On these five points a scale of fifty was built up; ten to each point:

Whole-hearted endeavor	10
Typical life situations	10
Conscious fellowship with God	10
Sharing experiences (with group and others)	10
Unfolding unto other enterprises	10
Total	50

It will be seen that most spontaneous sports and plays and most enterprises carried on by free agents are all projects. Several of the illustrations given in the preceding chapters have been this type of teaching. One example is given here and analyzed.

3. A project described. The members of a small Junior Department, under the leadership of a young woman (who thought of religious education as training in living rather than the acquiring of information), were eager to be of service. This was before projects had become famous. The minister told them in a very simple way about a small school home for

undernourished and backward blind children. He had asked the matron if there was anything the pupils would like. She said: "They have long wanted a doll's house. One of the older boys who could see a little made one but it was very crude." As soon as the doll's house was mentioned several of the children of the department turned to their leader, who sat with them, and whispered, "We'll make them one." It is not necessary to describe in detail what happened, but it will be briefly indicated: A delegation from the department visited the home for the blind children, talked with the matron, and reported to the department. All the children were enthusiastic to make the doll's house and the classes centered their work around this enterprise. The Sunday class work was vitalized as they studied various aspects of religion, seeing it in a new light because of their personal contact with a human need. Through the week they met and made plans. It is easy to picture the animated discussions as to the plans of the house, what size to make it, and every detail of construction and furnishings. Many and varied materials were suggested. Pupils themselves went to shops and other places to find out about prices. Every step in the process was a means of education. The furniture, furnishings, colors, paints, were all carefully selected, the idea being to make a beautiful home where a family could be comfortable and happy and so to construct it as to bring the greatest joy to the blind children.

Two typical helpful experiences may be mentioned. After the children had, with great interest, considered the floor rugs and decided on the patterns and mate-

rials, one wanted a good doormat. Why? So that these (to them) beautiful rugs which they had made might be kept clean. Here was a fine, typical life situation, which arose naturally, and their relation to their own floor rugs and doormats was defined in no uncertain terms—to the great amusement and joy of the leaders.

There was no adequate equipment for carrying on this work. The only table was a long one on "horses." If one person hammered on it everything on it was so bounced that no one else could do anything there. Protests, hot words, disputes, and troubles arose. Here was another typical life situation. Then, as was the habit, a conference was held. Finally it was decided that no one must hammer on the table if others were working there. Some time after this a boy, quite lost in his work, came to the table and was just going to hammer when the leader heard him murmur: "I must not bump! I must not bump!" as he turned away.

Throughout, the thought of the blind children was ever kept fresh in mind. The department was not building dolls' houses but it was doing its best to bring some happiness and cheer to other children. Through the whole process was the sense of working in fellowship with God. The worship and the appreciation of Jesus and of human service deepened perceptibly.

When the house was completed the children went in a body and presented it to the blind children. It was difficult to tell which group was touched more deeply. But the joy of achievement and the satisfaction of having helped others was a great reward.

No prize, button, or badge could compare with it. And no sooner had they met the next week than they said, "We must begin at once to do something for some one else now."

As the work progressed it is apparent that many enticing bypaths opened up; new interests unfolded; and human sympathies broadened. The reader may measure this enterprise by the standards given above. Knowing the situation, the first should have a value of 9 or 10.

4. What projects should be undertaken? It is perfectly clear that from the nature of the case no one can prescribe what enterprise another class or school should or may undertake. It springs from the local situation. One class may be enthusiastic over its own undertaking but it may make no appeal to another class apparently similarly situated.

But the possibilities are legion. A number have been suggested throughout this book. A few further suggestions are given here. One class undertook to make a first-hand study of the life of Jesus and worked out its own outline and plan; another developed its own course in teacher-training; another built a tennis court and studied leisure-time activities; another undertook the decoration of the Church School, which led into a study of great churches and Church history.[1]

[1] Additional books on the project method:

Coe, George A., "Law and Freedom in the School." University of Chicago Press, Chicago. 1924.

Betts, G. H., and Hawthorne, M. O., "Method in Teaching Religion," Chs. IX, XII. Abingdon, New York. 1925.

Shaver, Erwin L., "The Project Principle in Religious Education." University of Chicago Press, Chicago. 1924.

The Project Method.

1. This is, literally, simply *teaching by projects or definite enterprises* as illustrated above. Betts and Hawthorne describe the method thus:

"The project method sets the child at work upon some real project, problem, or enterprise suited to his interest and related to his experience, and expects him to gather information, discover facts and relationships, work out solutions, and finally carry the enterprise through to completion." [2]

Some seem to think that this method relates only to work involving handwork or other physical activity. Quite otherwise. It may be intellectual such as a piece of research work or a study of the life of Christ; æsthetic, such as a study of paintings or worship; and so on.

The whole idea involved is a protest against the separation of education from life; of dividing up education into "subjects" and trying to bridge the chasm thus created by "handwork."

2. The teacher in the project method. The teacher is not an autocrat or an "instructor" but an inspirer,

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Towner, Milton C., "One Hundred Projects for the Church School." Doran, New York. 1925.

Magazine articles:

The number of magazine articles is legion and is increasing almost daily. The files and current issues of educational magazines should be examined, such as,

The Journal of Educational Method, National Conference on Educational Method, 525 West 120th Street, New York City. Religious Education. 308 North Michigan Avenue, Chicago, Illinois. The Journal of the National Education Association. 1201 Sixteenth Street, Northwest, Washington, District of Columbia.

[2] Betts, G. H., and Hawthorne, M. O., "Method in Teaching Religion," p. 215. Abingdon, New York. 1925.

a guide, a comrade. He is as much one of the group as any of the pupils and therefore he has as much right to make suggestions and take part in the activities of the class as they have.

On this point Dewey, in a magazine article written a quarter of a century ago, may be quoted: "There is no ground for holding that the teacher should not suggest anything to the child until he has *consciously* expressed a want in that direction. A sympathetic teacher is quite likely to know more clearly than the child himself what his own instincts are and mean. But the suggestion must *fit in* with the dominant mode of growth in the child; it must serve simply as stimulus to bring forth more adequately what the child is already striving to do. . . .

"Nothing is more absurd than to suppose that there is no middle term between leaving a child to his unguided fancies and likes or controlling his activities by a formal succession of dictated directions. . . . It is the teacher's business to know what powers are striving for utterance . . . and what sorts of activity will bring these to helpful expression, in order then to supply the requisite stimuli and needed materials." [3]

But the teacher must bear in mind that because of his position and age his suggestions and wishes are apt to have an influence far beyond that of any member of the class. He must guard with the utmost care his use of this power. A class of younger pupils, particularly, is apt to take his suggestions as a substitute for their own thinking. The wise teacher will recognize that this stultifies their growth and any-

[3] Elementary School Record. June, 1900.

thing that does that is the very opposite of good teaching. Pupils should actually be trained to differ from the teacher and to carry their own ideas into execution. Unless pupils are free to this extent they are not free at all. The teacher should rejoice in every evidence of initiative and independent thinking on the part of pupils just as much as he does in their physical growth and development.

3. Difficulties and dangers of project teaching.[4]

While this is undoubtedly one of the best methods to use in religious education difficulties and dangers are observed in what teachers claim to be the project method. It may be, as some assert, that these difficulties and dangers are not inherent in the method and that it is designed and destined to prevent these very errors. Whether this is so or not is beside the point here, for the purpose is merely to record something of what is being revealed by experience.

a. One danger is overemphasis on physical activities. Besides, though called projects, they are something indistinguishable from the old-fashioned "busy work." It looks like the old article under a new label. A tag, unfortunately, does not change the essential character of what it labels.

b. The activity tends to become an end in itself. For example, a class undertakes the enterprise of making toys for children in hospitals. The purpose is good. It is the development of the pupils and ministry to persons in need. But sometimes the ostensible aim in Christian education is lost and the

[4] This section is for the most part condensed from the author's article, under the same title, in Religious Education, October, 1926.

work becomes little more than the manufacture of rather crude toys; or the enterprise of working out a life of Christ becomes a dull lecture course and the thrill of working together on a fresh investigation in direct contact with a vital personality is not experienced.

c. Enterprises are undertaken which are of little inherent worth or educative value.

d. Untrained teachers too readily set aside the work they are doing, based on a published course of study, for one which they and the class work out. Sometimes it looks as if this were but a substitute for thought and study and results in gossiping about desultory topics. Instead of unfolding and so enriching the pupils such teaching establishes bad habits and prevents growth. Most teachers need definite help and guidance in preparing a curriculum.

e. Where a real project is launched the teacher sometimes argues like this: "I do not know how this is going to work out to-day; nobody can tell; so there is no use in trying to prepare." Successful teachers know that much more initiative, resource, forethought, and preparation are demanded in this case than in many regular courses of study.

f. The lack of sources is a serious handicap. In study of this kind the class needs to consult sources continually. Too few schools provide adequate library and other facilities. The project should not be a substitute for the experience of the past but should lead into a more thorough and appreciative use of sources.

g. The danger of not lifting out significant knowledge and principles and seeing them in their more

universal relationships is evident. Pupils may use facts in a given situation and not grasp their significance beyond that. The definite fixing of important data in the mind is also apt to be overlooked.

h. There may also be a danger of forgetting the individual and thinking only of the group.

These dangers are pointed out not to discourage the use of projects but to encourage teachers to employ this fruitful method wisely. It is full of promise and can be used by the beginner as well as by the experienced leader.

4. How to begin this method. Many classes are being vitalized by this method. Trained and experienced teachers should frankly experiment and develop technique. But the least experienced will find many opportunities for testing their wings before venturing forth on a long flight. Almost every class comes upon trails which open up beautifully for a short project. These should be taken advantage of eagerly. A class studying the Gospel of Mark came across Jesus' words to the rich young man, to sell all that he had and give to the poor. Did Jesus mean these words literally? Are they to be taken literally now? The whole class was keen about it. Here was a little project. The teacher wisely stimulated the aroused interest and for two weeks there was animated research and discussion on this question both in the class and in the Young People's Department. After this the class resumed its regular study, with the teacher ever on the lookout for similar opportunities for spontaneously developed projects. A group taking up such a mission-study book as Mrs. Platt's "A

Straight Way Toward Tomorrow"[5] can scarcely get through a chapter without being enticed to pursue some specific investigation or to work to meet some definite need. A class of older boys was asked to lead the worship. For three weeks they studied and planned their program.

The teacher should take advantage of these occasions to launch out on the new method. Soon both pupils and teacher will gain confidence as they master in some measure the new technique.

5. Older methods employing the project principle. Many readers will see that this method has long been employed to some extent at least under various names. The more important of these are touched upon here:

a. The problem or theme was often a real project, though it sometimes was exceedingly stilted and abstract. But when the problem or theme was one which appealed to the pupil and into which he entered heartily, it was a real project. It was perhaps seldom social in its execution though it might be used for social ends. To persons who delight in mathematics every problem is a challenge and to find the solution is a project. A literary theme may be as fascinating as the composing of poetry is to a poet. For example, the members of the class were asked to tell in their own way the story of Romeo and Juliet. One student told the story by a series of love letters. It was a fine bit of original work and a real project.

b. The laboratory method is greatly used in all scientific work. Students handle actual materials. The test tube is almost a synonym for scientific

[5] The Central Committee on the United Study of Foreign Missions. Cambridge. 1926.

method. The student experiments with salts and acids; he studies the structure of plant or insect under the microscope and draws and describes what he finds; he constructs electrical instruments; he plants grains under varying conditions, selects seeds, crosses varieties; and so on. The method is used in social sciences. If, for example, a family is in need the whole case is studied. This is called "the case method" so much in vogue in sociological work and welfare work. The case method lends itself to many enterprises carried on in the Church School.

The scientist, inventor, or other creative artist loses himself in producing something that his mind has conceived. Night and day he works to bring to pass what has never been done before. The story of the heroic struggles of inventors often reads like a romance. It is the same with all creative artists—the musician, the artist, the statesman, the scientist, the teacher, the prophet—some object or vision absorbs them and they give themselves with uncalculating abandon to its realization.

It is perfectly evident that all these people lose themselves more utterly than anyone could be hired or bribed to do. The aim is to get that same spirit into our teaching of religion. Any method which can secure something of that uncalculating devotion to a worthy object or ideal is a key to the development of Christian character.

c. The seminar, at its best, provides a natural setting for vital projects. It is a common and highly valued method in almost all universities and other higher institutions of learning.

It is thus evident that this method has been long

in use, is in constant practice in life, and lends itself to wide use in the local Church School.

The Discussion Method. Ever since man learned the fine art of talking discussion has existed, and there is every reason to believe that it will continue while his ability to talk is retained. Discussion assumes many forms, of which four may be mentioned: (1) something little more than gossip; (2) going round and round in circles, without getting to any finding or conclusion; (3) debating; and (4) conference. The last is, practically, the discussion method.

It is not necessary to discuss (1) and (2). They have no place in religious education, though too often the discussions of classes supposed to be promoting religious education resemble them strikingly. But it is well to examine the third a little more closely.

The debate has well-marked characteristics:

a. The aim is to win the point. As in war so here almost anything is "fair." If a debater can "put one over" on his opponent, he is apt to be rated clever. One team must get the decision; and one side must lose.

b. The whole is carried on in the spirit of controversy. It is a duel, parry and thrust. Every important point made is to be rebutted in some way. The debate is most useful and will probably continue as long as mankind has differing opinions, but its value in religious education is distinctly limited. It often sharpens a Young People's meeting or a class session, but the spirit of controversy seldom yields good fruit and is to be avoided.

The fourth method,[6] or conference, is very different. Here there may be two or many points of view, but the aim is not to win a decision or verdict but *to find a satisfactory solution.*

Every good family knows this method. It is employed constantly. The father's two or four weeks' vacation is soon due. Jane, who is fast approaching young womanhood, wants to go to a fashionable resort; Charles, younger, has no use for a "dress-up" place and longs for a camp in the woods beside a lake; mother prefers a place where she will be free from housework; father wants fishing. The whole matter is discussed and finally a decision reached in which, let us hope, the personality and wishes of each are considered and to which each, for the common good, agrees.

The Church School usually employs this method every year when the annual picnic is considered. If it is decided to hold a picnic there are usually various points of view as to where and when, who shall be included, and what the program shall be. Too often, it is true, this matter, like so many others, degenerates to the level of 1, 2, or 3, page 123. But when the solution is worked out in conference it exemplifies the discussion method.

It is easy to imagine the various points of view on the hundreds of knotty problems that confronted the Congregational, Methodist, and Presbyterian Churches in Canada when union was discussed. Here

[6] Elliott, Harrison, "The Why and How of Group Discussion." Association Press, New York. 1923.
"Creative Discussion. A Statement of Method for Leaders and Members of Discussion Groups." The Inquiry, New York. 1926.

is one of the finest examples of the successful working of the conference method and temper. And perhaps "temper" in this sense is one outstanding characteristic of any successful use of the method. In organization—to take but one small point—the Congregational congregations are a law unto themselves; there is, theoretically, no overhead except for fellowship and conference. The Presbyterian Church is a thorough organization, the session, presbytery, synod, and General Assembly forming a series of courts logically articulated and coördinated; the Methodist Church, organized with the efficiency of an army, has its own well-tried polity and system. How could great denominations proud of their history and achievements unite and so appear to lose their identity? In the matter of nomenclature alone many problems arose. And after all names commonly used come to have a real identity and their change hits "the man on the street" when change in principles might pass unnoticed. Shall the local church committee or court be called session, quarterly board, Prudential Committee, or what?

But is this not a case for "diplomacy," for pairing off, for bargaining? The policy was not, "If you give up that we will this"; or, "We will surrender this on condition you do that." The aim was not to reduce everything to the lowest common denominator but it was to incorporate the essential genius of each Church and so build up a better organization, if possible, than any of them had before. For many problems the solution was found and probably could have been found only by this method.

Now a more or less distinct methodology is emerging of which the main points are these:

1. "The situation approach." A discussion deals with a definite, concrete situation in which concern is felt by all the group, and as to which their decision is of consequence. All these points stand out in the cases cited above.

2. Analysis of the problem to discover the crucial points. Some may feel that one part is the real issue; others, another. A given word or term may be differently understood by different persons. One may be enthusiastic about a plan but not see all its implications. Finally it will be seen that if one or two principles are conserved other things are of minor importance.

3. Exploring possibilities. This follows naturally. Here help is sought from the group, from experts, from books—everywhere. Instead of "bargaining" what is most desired is that a way may be found. A suggestion from one member may start another on a new train of thought which adds to the idea; then another makes a contribution and a solution seems possible.

4. The solution, decision, or action. It is because of the experience often repeated that a group which faces a situation as described almost invariably arrives at a better solution than any member of it could reach alone. That makes group thinking so much to be desired. It follows the old adage, "Two heads are better than one." Educationally it is exceedingly good because the whole group grows in the process, develops habits and attitudes, and has a personal, proprietary interest in all that is done. It seems to

many that this method is much to be preferred to present methods in politics and governments. The development of citizen meetings into deliberate assemblies rather than partisan rallies would be effective protection against the demagogue, faddist, and anything approaching mob rule.

It will be noted that the steps outlined above are the steps the traveler took whose automobile failed him (page 29, 3). It is the process of thinking as stated by Dewey[7]: a felt need; analysis and location of the essential problem; hypotheses or "guesses" at a solution; reasoning, gathering material, experimenting; theories formulated, rejected, or substantiated by further experiment; the solution found and acted upon.

Practically every good thing has its dangers. The conference or discussion is by no means free from pitfalls. The outstanding danger is that it may degenerate into (1), (2) or (3) of page 123, that is, into gossip or mere talk. Many people think that when they are talking about a thing they are thinking it through. The method is not a panacea for everything, nor is it adapted to all sorts of study. It was said, by way of ridicule, that the Russian soldiers in the first enthusiasm of *soviet* rule, when ordered to charge, would stop on the way to discuss whether they should go on or not or who should be their officers! There are situations where this method is quite as absurd. Unless well planned and well handled the discussion gets nowhere and that is fatal.

[7] Dewey, John, "How We Think," pp. 72 ff. Heath, Boston. 1910.

There is no need to train people in idle talk and pointless theorizing.

In order to have a conference or discussion that is of value in the Church School the following seem to be prerequisites:

1. A vital, concrete situation. To be vital it must be felt by the members of the group to be of value, and they must be certain that their findings or solution will be put into practice.

Many teachers try the discussion method and find that it does not work. The pupils will not discuss. There are several reasons why this is so. The question proposed may have no grip on the class. One teacher came to her class quite excited and keyed up. She had just read a book on various theories of the atonement and thought that her young girls would be eager to discuss these also. At their age and in their situation they scarcely knew what the thing was about. A discussion or conference under these conditions would be but waste time.

But if pupils face a concrete situation the conference or discussion comes naturally. A group of Juniors were drawing up a code for themselves. Each was free to make his own as he liked. Then the department undertook to formulate a code for all. At once the atmosphere was changed! Things which one felt necessary for himself were not acceptable to all. They would not stand for them. No urging was needed. Many wanted to talk at once. Since a solution had to be found—that is, a code had to be agreed upon—the conference was the only way out. Here again, he was most appreciated who was most

fertile in suggestion and in formulation of happy phrases.

The council of an Intermediate-Senior Department met to consider a letter received from a missionary to whom they had sent money. The denominational secretary suggested, in forwarding the letter, that each church send a little money to give a camera to the missionary as she had ruined hers while rescuing a child from drowning. She also suggested that the money should be earned. No group of business men ever discussed more keenly how to earn the money. The question was analyzed and various suggestions made and discarded; finally a method was decided on; responsibility was delegated and committees appointed at once.

Many things do not lend themselves to this plan at all. It is waste time to discuss the distance from this place to that. The thing to do is to measure it or look it up on a map that is drawn to scale. There are such things as scales and standards that are, relatively, "absolute." Time is wasted enormously—for example, in Parliament and Congress, in town meetings, in forges and garages, in women's meetings and clubs—disputing and discussing matters that could be settled in a moment by reference to a standard of measurement or some authoritative work.

2. A skillful leader. In a casual gathering, talk does not necessarily "get anywhere." If it entertains it fulfills its legitimate purpose. But in a meeting, when serious business is undertaken, and in an educational class the whole purpose and end is lost unless it does lead somewhere; nothing disgusts people,

grown-ups or children, much more than failure to arrive at definite results.

The success of a class depends to a great extent on the leader. Some of the qualifications of a leader, chairman, teacher, in a discussion or conference are these:

a. A thorough knowledge of the situation. A leader who is "at sea," who has to appeal to some one else for information about the issue, is at a serious disadvantage. Anyone appointed to such a position will spend his days and nights informing himself. Teachers who try this plan of teaching will probably fail unless they work hard to see the question from all sides and master it in principle and in detail.

b. Respect for personality. Anything like an autocratic attitude defeats all possibility of conference. If some timid member is snubbed; if a suggestion however remote is gruffly set aside; if some point of view on the subject is ruled out because it does not accord with the leader's position, discussion is impossible. Unless this rubric, "respect for personality," is included, all that is worthy in the ill-used term "tact" is lost.

c. Fertility in suggestion. Because of accurate knowledge the leader may, by change of a word, by difference of emphasis, by interpretation of a phrase, by definite suggestion, save an embarrassing situation, open up an *impasse*, or point the way to the goal.

d. Skill in directing the discussion. It is clearly understood that a certain situation is to be under consideration. Then the remarks must necessarily all relate to the question. In every such meeting people tend to go off at tangents. One of the im-

portant duties of a leader is to remind the group as to what the points at issue are and to keep the discussion strictly to these points. If one in a class proposes "fair play" as a plank in the code and another begins to show how some one cheated, obviously the latter is out of order. The teacher may know that the charge is true and may want it brought to light; but it is not pertinent to the question and must be ruled out. It is by following such tempting bypaths that many groups get lost in the wilderness.

Of course if a group, seeing the alternatives, wishes to pursue a side issue it has the right to do so. In that case the leader is free. He presents the alternatives and bows to their decision. He is there to serve the best interests of the group.

3. Sources of information. Uninformed discussion is wasteful. It is educative, but in the wrong sense. It tends to establish habits of substituting talk for thought; opinion for fact; sloth for research. It tends to develop and perpetuate some of the undesirable features of modern democracy. If a class is studying the passage where lilies are mentioned why spend time with opinions as to whether tiger lilies, lilies of the valley, cannas, Easter lilies, or lemon lilies, were meant, or whether they were flowers of that kind at all? Dictionaries and other books are available in the church or library. Besides saving time, consulting sources is one of the best habits of study for pupils to form. If they are talking about Paul's voyage and shipwreck and a question arises about navigation, handling the ship or sails, or sea terms, there is chance for endless words. But if there is a sea captain or sailor in the community it would

be valuable for the pupils to consult him and it might be not less interesting to him to be consulted; or, again, there are authoritative works to be referred to.

At student conferences discussion and colloquium sessions are now usually held. A chairman is elected and experts are present but take part only when questions are asked them specifically. This is the conference method long followed, for example, by government. The representatives are accompanied by experts or deputies who furnish authoritative data in their respective fields.

A class is planning to conduct the worship for the following Sunday or series of Sundays and questions arise, for example, as to the exact reading or hymn used in the preceding services. These are questions of fact and should be answered by turning to the records.

If this simple habit were formed how much of the thunder would be taken from the ordinary political debate, to mention but one example! Besides the saving in time one of the basic habits of study and of citizenship would be strengthened.

In undertaking to lead a discussion, then, the teacher needs to inform himself as to the subject and its bearing and also to see that books, maps, and other sources of information are available. In advanced classes it is essential to use and compare sources and to develop independent attitudes and judgments in regard to differing authorities.

When the few elemental conditions are fulfilled the teacher will find that discussion or conference vitalizes the class and so brings him great joy. He is a fellow seeker after the truth with the class and to-

gether they find a new sense of fellowship and *camaraderie* difficult to achieve in a more formal class session. Purposive discussions of the kind indicated are projects though, of course, not all projects are carried on by the technical discussion method.

For Further Study

1. Describe some project, however small, in which, either as teacher or as pupil, you have participated; or one that you have found in some book or magazine. Discuss the results, especially the way the pupils were affected.
2. Discuss the project method from the point of view of purposive education and the laws of learning.
3. How may a school or teacher introduce this method and avoid most of the dangers?
4. Discuss the difference between debate and discussion or conference.
5. Describe procedure and results of any real conference in which you have taken part. Analyze it and bring out the essential elements.
6. How is it possible to use this method more fully in the Church School?

CHAPTER VIII

METHODS OF TEACHING: PAGEANTRY, DRAMATIZATION, AND PLAY

Pageantry and Dramatization. It may be necessary to call to mind how these methods have been used through the ages. In Old Testament times, it is clear, they entered largely into all the great religious festivals and especially into the most sacred passover supper. Then all stood as if ready for the word to march toward the Promised Land. The whole ceremony was a pageant. There were elaborate pageants of lights, booths, harvest ingathering, et cetera, all full of religious significance. Provision was made to answer the questions of children whose curiosity as to the significance of the celebrations would prompt questions and so give opportunity for further instruction. Deut. 6: 20 ff.

In the ancient Christian Church the Mass was worked out with great skill and insight. It is a pageant of the Christian evangel.

Morality plays were much the vogue in earlier centuries. They were for the distinct purpose of teaching religion and morals. Some of these are still played with great effect. The best example in modern times of a play for religious purposes is the Passion Play of Oberammergau. For centuries the story of the life of Christ enacted there has drawn people

from all parts of the world. Many of the great dramas have been most effective teachers of truth.

Both the drama and pageant, then, come from a fine ancestry. In recent times they have come into their own and have proved their worth in all departments of the Church School from the kindergarten up. No school need suffer for lack of good books and articles giving definite, practical help both as to what to choose and how to put it on.[1]

The essential thing about both methods is that they aim to set forth in a spectacular, dramatic way some significant teaching. They not only set forth ideas in a visual form but also, by action, stir the emotions and change vague ideas into living ideals. It is a great thing to know that it is a fine characteristic to be loyal and true to friends. But it is not so abstract and lifeless when one actually sees the widowed, impoverished, and aged Naomi starting back to her own land; enters with deep sympathy into her struggles as she heroically urges her daughter-in-law to do the wise and prudent thing; and is lifted to a higher plain

[1] Edland, Elisabeth, "Principles and Technique in Religious Dramatics." Methodist Book Concern, New York. 1926.

Miller, E. E. (Lobingier, Mrs. Elizabeth Erwin), "The Dramatization of Bible Stories." University of Chicago Press, Chicago. 1918.

Overton, Grace Sloan, "Dramatic Activities for Young People." Century, New York. 1927.

Russell, Mary M., "How to Produce Plays and Pageants." Doran, New York. 1923.

Help can be received from denominational headquarters and also from the Committee on Educational and Religious Drama of the Federal Council of Churches, 105 East Twenty-second Street, New York City.

of idealism when Ruth, in the intense situation created, renounces home and kin through her sense of duty and love.

In a pageant this effect is produced by the spectacle. The characters do not necessarily speak, but sometimes a herald or reader accompanies the action with appropriate text. In the drama the actors speak and as much depends on the words and accent as on the action. If the cue is missed, the wrong lines spoken, the action or accent out of time with the words, the effect is marred. It is obviously much easier to put on a pageant or a pantomime than a drama. It is much more difficult for the amateur to be natural and to speak interpretatively on the stage than it is to do his part in a tableau or spectacle.

There is a great difference between a drama and a dramatization, and for a study of both the reader is referred to the selected list of books. Here we are concerned with them only as methods in teaching religion. For this purpose they may be treated as one.

There are two distinct things to be kept in mind in any kind of dramatic work. It may be used as an educational factor for the development of the pupils themselves; or it may be put on the stage as a public performance. The difference in aim makes a difference in method and standards.

1. Dramatic work as a method in education. This method provides remarkable stimulus and opportunity for hearty coöperation in purposing, planning, judging, and carrying to completion worth-while enterprises in which satisfaction will be found in the process and achievement and not in any external

consideration. But much of the value is lost if obvious principles are not observed. If the teacher approaches in this spirit most of the educational benefits are sacrificed: "To-day, we will dramatize the story of Joseph. John, you will be Jacob. Harry, you take the part of Joseph. Mary will be Rachel. Now, Joseph, you start out from home. This corner by the piano is home. You will come to this place and lie down to sleep. This is Beth-el. Here you see the ladder of angels. No, walk slower. Lie down as if tired. You should get up with a start as if you saw a wonderful thing. No, not that way. Speak with feeling, 'This is the gate of heaven!'" The dramatization may be well done but the actors will be puppets and marionettes in the hands of fate rather than pupils whose souls are being enriched by entering into the spirit of great characters and scenes.

It needs to be said that dramatization, now so much used in the education of children and youth, is also one of the best methods for adult education. The report of the Adult Education Committee of the Board of Education in England, just published under the title "The Drama in Adult Education," [2] claims that the drama is a matter of the greatest interest in the education of men and women. The church, which too often neglects the education of grown-ups, may find in its ancient method a means for reviving the adult congregation.

To conserve the educational and religious values the following principles must be kept in mind in all dramatic work:

a. The purpose is to develop persons and not pri-

[2] See p. 53, footnote 8.

marily to produce dramas and pageants. If the latter is the end the teacher rushes on to the completion; if the former, the process itself may be so rich in character-developing situations that one must linger over them. Dramatics are means, not ends. But anything that is undertaken should be good in itself and well done.

b. The pageant or play provides a situation where coöperation in thinking, planning, choosing, judging, constructing, and achieving is natural. It is a life situation where social and antisocial, Christian and non-Christian, characteristics are called forth. It provides opportunity for learning facts, for interpreting situations, for entering with feeling into the lives of others, for rising in the intensity of emotion to identify oneself with the good and true.

c. The pupils themselves should feel free and be stimulated to show initiative at every step in the process, though the teacher or leader necessarily bears the chief responsibility. Even little children will be found to have real insight and realization of the position in which they are placed. A child of eight was King Solomon on his throne. The story proceeded. The teacher, forgetful of the progress of the story, noticed he was not on his chair. "You must sit on the throne," she said. He replied with intense feeling: "I can't. The king is dead!"

Constance D'Arcy Mackay in the August, 1927, American Magazine tells something of the creative work done by children four to thirteen years of age in the New York Children's Art Theater. These children not only act but help to make the costumes and scenery. Since most of the plays are from an-

cient legends the pupils must study materials, stenciling, and tracery of ancient art. They also produce little dances in the plays, a tiny shepherd prancing to his own piping or a peacock stepping in proud measure in all his pride and glory. A recent play represented an illuminated manuscript. It was shown on three levels: a dungeon; a tower and drawbridge; a flower-decked meadow where knights on hobby-horses charged each other as in the jousts of old. Not only did the children grow in appreciation and skill but the sweetness and beauty of the performance is said to have delighted even satiated theatergoers.

It should be insisted upon that unless the pupils have a large amount of freedom to choose and decide for themselves much of the educative value is lost. If they decide to represent David coming to Saul from the country in an automobile they should be free to do so. Some one in the group will correct the error or the teacher can suggest further study until they find their own mistake. Unless they are free to make mistakes they are not free at all.

It may be added that costumes and scenery and properties are not always necessary for dramatization; they are details. They are, of course, necessary for spectacles.

With these principles in mind the following points will be observed:

a. The story, plot, play, pageant should be selected by the group. Generally it comes up as a part or an outgrowth of the regular work. But if there are different favorites here is a fine, natural situation for a conference to find a social, Christian way out.

b. The episode or scenes are also discussed in all their bearing, selected and arranged in their order.

c. The characters similarly provide a fruitful subject for educative study and discussion. In order to dramatize, it is necessary not only to know the facts but also to understand the character and motives of a person. It is only as these are understood that the action, tone, accent, and words can be properly interpreted.

d. But how should the scene be put on? Doubtless the teacher knows. A producer might well give authoritative directions. But in education the important thing is to help the pupils to discover it for themselves. Probably there will be many opinions. Several demonstrate the way they would do it. Tableaux are similarly demonstrated. The group decides.

e. The selection of characters to take the parts also affords a fine setting for training. The group usually chooses wisely. General rules may be formulated and decided upon. For example, it may be agreed that each person shall have an opportunity to try out for several parts. Pupils readily see the fairness of such general principles. Since the primary aim is education and not production even the person who does a part badly may get more help and be of more help to the class than the one who does it almost perfectly. Incidentally, too, the group including the teacher may be greatly surprised at the interpretation and skill of some one who would never otherwise have been chosen for the part. The Cinderellas are not all in fairy tales. It is thrilling to a teacher to discover latent talent in a pupil and it is one of his chief functions.

The teacher who has never tried it may be astonished at the effective way a pupil—even a child—can direct dramatic work. Children have strong native feeling for acting. It will be a fine thing to conserve and develop this native talent, which was allowed to die in the schools of the older type.

f. The selecting and making of costumes and other properties affords incentive for careful study and for creative activity and coöperation.

g. Dramatics as here suggested should be part of the customary work of the class or school. All are intent on the coöperative enterprise, interpreting the message and judging the production. If parents or other visitors are present that is incidental. In this way there is little danger that the work will partake of the character of a show. The reader will see in the dramatization, pageant, and play a fine opportunity for putting into practice the "project principle." It is well now to review Chapter II and see how the dramatic incident, arising perhaps incidentally in a course of study, provides an incentive and setting for a teacher who has never tried such a project. The teacher will also perceive that his work will be rather that of guiding persons intent and eager to achieve a worthy end than attempting to prod on disinterested pupils to study something remote from their present life. In the latter case external rewards and incentives may be necessary; in the former, they seem rather ridiculous.

But, some may ask, granted dramatization helps the pupils, does it lead to real study and information? This question can be answered emphatically by asking another. If pupils dramatize a story ac-

cording to the general method and in the spirit described above will they not almost necessarily make a more thorough study of characters, incidents, costumes, and the text of the story itself, and consult more authorities than they could be expected to do under almost any other incentive? Probably no other single method secures so much memorizing done naturally and used and interpreted significantly.

2. Dramatic work for public performances. Certain convictions on this point are here set down dogmatically. In this form they may better stimulate discussion. First, it is assumed that in the Church School a great deal of attention is given to the type of dramatic work advocated above; and, second, it is granted that in preparing and giving any form of dramatic work—spectacles, pageants, dramas, tableaux, pantomimes, and plays—the cast may get a great deal of education out of it. But when the public generally is invited the following are submitted as essential:

a. Nothing should be offered which is not of inherent, intrinsic value. If it is a light, humorous performance it should be of the best and most refined type. The coarse and vulgar is sometimes offered to the public as humor. But whether intended for entertainment or for more serious purposes, only what is of high literary and æsthetic excellence is worthy of the church. It is refreshing to know that theaters in London are crowded, especially about Christmas time, to see such plays as Barrie's "Peter Pan," and Maeterlinck's "Blue Bird." Contrast these beautiful and healing entertainments with much that is offered commercially as fun. One thing must never be forgotten; that whatever the intention, the cast

and the audience are being influenced and molded almost unconsciously by the type of the vehicle used. No religious or educational agency dare use a second-rate medium where one of first quality is available.

b. The performance should be perfected before it is offered to the public. One can scarcely use too strong language in condemnation of Church Schools presenting dramatics, or anything else for that matter, that are crudely and badly done. No theater could afford to do that. Because it is done in the name of religion is no excuse for slipshod work. If religion stands for anything it stands for the best. It stands for work well done. It is a guarantee that what is offered is the best of its kind and that it is done to the best of the ability of the church concerned.

In order to give a pageant or especially a play it must be "overlearned," learned so thoroughly that it becomes second nature. The lines must be over-memorized; the action practiced; every little detail of scenery, properties, and action attended to with meticulous care; and repeated full rehearsals held. Nothing should be put on which humiliates the players and directors and calls for apology because poorly done.

The concomitant learnings are evident. If the group has the attitude: "This is good enough. We can do it well enough without practice and rehearsals," the pupils are being confirmed in that destructive philosophy of "getting by." If the group has the attitude: "This isn't good enough. We'll do it perfectly or not at all," they are learning a philosophy which has the sanction of the Master of all good workmen.

Again, as educators, it is easily possible to have the group set up their own standards or code. This is the educative and effective way. Then the director, in holding them to the standard, is not an autocrat dictating and arousing antagonism to himself and the work; he is a friend and counselor helping them to carry out their own intention.

c. Dramatics may be used in many ways. It is one of the best ways to entertain. It is excellent for mere fun. It provides splendid study and training for leisure time. But when used for religious ends the material itself and the spirit in which it is performed must be such as will deepen and enrich the moral and religious experiences.

Play.

1. Among the unlearned tendencies and spontaneous activities revealed in a study of original nature, play holds a conspicuous place. It is a natural way of learning. Children in all lands play. There are several theories about play and anyone who is interested is referred to the sources for further study.

Three characteristics of play may be noted: one is that it connotes plasticity. It is characteristic especially of the plastic period of youth. Probably it is true that one cannot be completely fossilized so long as he plays. A second is that play is an end in itself. The reward and satisfaction is in the game itself though much may be learned through the experience. A third is that there is in the experiencing a sense of well-being.

The attitude to play has changed greatly. The older attitude of the Church is exemplified in the discipline of the Methodist Episcopal Church in

1792: "We prohibit *play* in the strongest terms. . . . The students shall be indulged with nothing which the world calls *play*. Let this rule be observed with the strictest nicety; for those who play when they are young, will play when they are old."[3]

In former days such a trivial thing as play could not be mixed with the serious business of education. But scientific study has shown that it is in many ways the ideal form of exercising all one's powers. Young children especially learn better through play than in any other way.

Children may play with things or with each other. A very young child with very simple playthings can amuse himself in ingenious ways for a considerable time, and comparatively young as well as older children find no end of activities in a set of blocks, building materials, and other things which lend themselves to manipulation and construction. Dolls, of course, have always had a prominent place in the lives of children and their educative value is only beginning to be clearly seen.

It is evident that the best playthings and games in education are those which provide greatest stimulus and opportunity for the creative and coöperative tendencies. If children are surfeited with mechanical toys there is little left for them to do but to wear them out, tear them apart to see how they are made, cast them aside, and ask for more. A child will probably get more real satisfaction and education out of a set of building blocks (not merely cubical ABC blocks), clay for molding, a box of paints, some bits

[3] Quoted in Kilpatrick, W. H., "Source Book in the Philosophy of Education," p. 5. Macmillan, New York. 1923.

of boards and a few tools, pieces of cloth and needles, or other materials for building and constructing, or from a garden, or pets, than from all the expensive mechanical toys ever invented. In any case many of these toys have a harmful effect, the same tendency as a surfeit of food or money or any other material thing. They tend to stultify and dwarf the imagination and creative powers. Education, let it be emphasized again, is the stimulating of native ability, perhaps dormant and unrealized, and the releasing of native powers; and the directing of these inner urges, motives, and energies, to worthy ends, in such a way that the pupil continually gains fuller self-control of all his powers and possibilities.

The best type of plays for Christian education are those which engage the pupils in coöperative enterprises in which they learn incidentally control over the body, the mind, and the feelings, as well as the fine lessons of fair play, self-sacrifice for the social good, and the spirit of the true sportsman in the finest sense of the term.

2. Play and the laws of learning. A study of the plays of children will show how thoroughly the laws of learning as formulated are put into practice. Every play shows, for example, the law of exercise, for children play the same things over and over again until they are thoroughly learned. The law of readiness is illustrated in the keenness with which they anticipate play. Only those things are pursued which bring satisfaction. So one may go through the other laws already discussed in Chapter IV and he will see how the spontaneous play of children illustrates and brings out practically all the known laws of learn-

ing. This alone shows how valuable it is to have children approach their work in the spirit of play.

Play properly supervised makes at least these contributions to life: First, it tones up the body, develops the mind, has high moral value, and recreates the spirit. It provides situations for teaching quickness, alertness, fair play, endurance, hardiness, recognition of the rules of the game, coöperation, sacrifice for the team, generosity in victory, graceful acceptance of defeat without whining, and other moral habits and ideals. Second, persons who have enjoyed good games and sports and have had ideals developed are not likely to fall an easy prey to cheap and vulgar amusements. Third, work done in the spirit of play does not have the feeling of strain and wear and tear which is one of the causes of the breakdown of health. One who carries the spirit of play into his work is able to use his energy without the undue nerve exhaustion which comes from the sense of compulsion and an antagonistic attitude.

Care must be taken to teach the kind of activities, games, and sports that have the best character-developing values. A good many church socials tend to undo whatever values the Church School has been inculcating. A social which approximates the rough-house probably does more harm than several sessions in the Church School can undo. Play and disorder are not synonymous but almost antagonistic terms. To carry out a social or other leisure-time program requires just as much ingenuity and careful planning as to carry on any other part of the educational process and the leisure-time activities, the socials, and other forms of recreation, are as much a part of the

educational program of the church as is the regular class session or worship program. In play and leisure time character is being formed, and because of the spontaneous nature of play, the heartiness with which it is entered into, and the enjoyment which it gives, it affords to the Church School worker one of the most effective mediums for the carrying out of his great purpose.

3. Play in education. Anyone familiar with the best public-school work will know how widely the play motive is used there. Take but a very simple example. In the old days children learned the points of the compass by standing and pointing. Now it is quite common to see this made a fascinating game. Four children take stations on different sides of the room. East is told to change places with North. If one falters he must go to his seat and another takes his station. The keenness in learning in this way can be appreciated even by those who have not seen the plan at work.

Piano practice has long been a synonym for the dreary pounding out of meaningless scales. But the newer methods of interpretation and play have transformed this laborious and hated exercise into a delightful game greatly enjoyed by most children. The progress in technique and in appreciation is obviously multiplied. Playground activities are considered most important in many public schools.

4. Play in the Church School. In the great majority of Church Schools the Nursery Class and the Beginners and Primary departments employ the methods of play to a greater or lesser extent. Vacation Schools make large use of the freer kinds of play.

Some of the same stimulus may be brought into the other departments of the school. For example, a church decided to hold a "School of Missions" and study South America. All persons from nine years of age up were expected to attend the school, which met every Thursday night for five succeeding weeks. The whole program was worked out as a tourist trip. The school was divided, according to the departments and classes in the Sunday School, into five parts. Each division was responsible for the general program for one night. The first night the group in charge had the tourists get on board the ship. Smart officers tended the gangway, got the ship off, and brought all safely to port. Here the party was welcomed by most courteous South American officials, who also provided light refreshments characteristic of the country. Then all were invited to study the country for themselves and each section went to its own class. Each night the department in charge worked out a simple program in this spirit. Some of the best study was done in preparation for this special feature. In order to represent the country intelligently it was necessary to prepare carefully.

The week-day sessions of classes and departments provide opportunity for employing the play spirit and for learning plays and games. Field days demonstrate the value of a program of wholesome recreation. Dramatics provide other ways of utilizing this spirit in religious work. Other suggestions are made in the following section.

5. Play in leisure-time activities. When one considers the educational value in play and the greater leisure to-day it is surprising that the Church has

done so little to formulate leisure-time programs. Few churches have attempted to visualize such a plan. A leisure-time program should include provision for rest and recreation; for hobbies and avocations such as art, music, nature study, crafts, reading, and the like; and for all kinds of volunteer Christian service.

Consider the opportunities the great festivals suggest for varied and appropriate activities: New Year's; Easter; Fourth of July (U. S.) or First of July (Can.); Thanksgiving; Christmas; and other special days and seasons. It takes but little ingenuity to plan in advance for these occasions, each distinct from the other, and each, while full of opportunities for fun and frolic, also full of opportunities for the best Christian teaching. Religion has everything to gain by redeeming these great festivals for character development.

Or one may think in terms of seasons. The winter months in the North suggest sleigh rides, snowshoeing, skiing; star study; checkers and chess tournaments; charades and plays; a winter carnival; reading and story-telling clubs around the open fire. The South has its own appropriate activities. In the spring there is bird and nature study. A nature trail, for example, is attractive to all. Some one who knows nature can spy out the land, marking places where the most interesting things are to be found. Hints may be given and each person required to report what he sees. A similar plan may be carried out in winter. The summer offers athletics and aquatics; and lawns, beaches, mountains, woods, and fields beckon and provide opportunity for wholesome outdoor life, for education and fellowship, and for the appreciation

of God. The autumn with its fruits and flowers, the opening of school, and increasing church activities provide more things than can possibly be taken advantage of in any one year.

The number of games and plays available is so great that no two programs need be the same.[4] In this way all get to know good forms of amusement and the fun of participating in wholesome activities with the cultural and character-building values this implies.

For Further Study

1. Analyze the process of selecting or constructing a pageant or drama, preparing it, choosing the cast, and producing it, and point out its educative value.
2. Discuss a program of leisure-time activities for a class or department. Outline a complete plan for three months.
3. In what specific ways can my school employ pageantry, dramatics, and play, more fully? Come to concrete findings.

[4] Play:

Bancroft, Jessie H., "Games for the Playground, Home, School, and Gymnasium." Macmillan, New York. 1923.

Rohrbough, Lynn, "'Handy.' A Manual for Church-Centered Social Recreation." Rohrbough, Chicago. Eighth edition, 1927.

Fisher, Mrs. Dorothy F. (Canfield), "What Shall We Do Now?" New enlarged edition. Stokes, New York. 1922. (For little children.)

Owen, Ethel, "A Year of Recreation." Abingdon, New York. 1924.

CHAPTER IX

METHODS OF TEACHING: CONCLUSION

MANY other methods of teaching have the sanctity of long use. It may be well to examine some of them in the light of the main principle and point of view presented here. The fact that a certain method has produced good results is not in itself a sufficient argument for its use to-day. The scythe and flail have harvested and threshed as good crops as were ever grown and they are still the chief harvesting implements in many places; but they are of little consequence in the great wheat fields of the West. Methods and machines are means, not ends, and must be judged according to the measure in which they meet present conditions and contribute to present-day living.

It is hoped that what is here said may at least lead to a discussion of any of the methods used in the local school. If so, it will at once become, not an academic, or theoretic, consideration of "methods," but the vital facing of a life situation.

The Verse by Verse Method. In spite of all that may be thought to the contrary this is still one of the commonest methods found in Church Schools. Usually each reads a verse in turn and then the teacher gives a running commentary on it. Under the Uniform System of lessons a definite technique was

worked out in the lesson quarterlies. The Scripture passage was printed and then followed this verse by verse or commentary treatment of the passage. In addition, illustrative material was given.

Many readers will be quite familiar with this method. The best that can be said for it is that it is easy, the average teacher not requiring any preparation. It is not a difficult thing for one who is more or less familiar with the Bible to comment on each verse in any ordinary passage of Scripture. Besides, the quarterlies supplied questions and often the teacher asked these directly from the book.

But the objections to it are serious. One is that in this piecemeal study one may fail entirely to get the thought of the whole passage. It is safe to say that no one ever attempted to study in this way a play of Shakespeare, or a passage from Ruskin or Carlyle or Emerson, or the history of Europe or of his own country, or the geography of any section of the world. Such a method would be entirely fatal to appreciation of literature, understanding of history, or knowledge of geography.

In the second place, it does not call for any solid study on the part of teacher or pupil. If the teacher needs no preparation the pupil equally needs none. The inactivity of the pupil as far as initiative and purposive study are concerned rules it out of modern education.

In the third place, it is possible to study day after day in this way without touching upon the vital questions and problems that make life interesting and perplexing.

Question and Answer. Through all the history of human life the importance of questions in education has been apparent, and in all education questions has ever had a prominent place. A great deal of attention has been given to the art of questioning and almost every book on teaching has a section devoted to this important matter.

1. This method varies widely; it may run all the way from something approaching the cross-questioning of a lawyer to reading questions and answers, as from a catechism, or the consideration of vital issues that arise in facing a concrete situation. Which way this method is used depends, as is evident, upon the whole theory of education. For example, Socrates stands out as the great questioner of all time. He would start with some question such as, "What is justice?" and from a simple answer received from an ordinary uneducated person would pursue the matter and by questions arrive at such a definition of justice as only a philosopher could give. His work has given rise to the term "the Socratic method."

One who considers education as the learning of material will ask questions to discover whether the pupils can reproduce what they are supposed to have learned from the textbook. His questions will all be to test knowledge of the assigned lesson. In some cases he may also seek to find flaws in the pupils' knowledge and in this way to drive them to more careful study.

If one is teaching the catechism he usually follows it closely, reading the question from the book and demanding an answer in the exact words of the book.

The student must be word-perfect, and often little attention is given as to whether he understands the meaning or not.

A good many of the more recent courses seek by questions to raise vital issues. The aim is to stimulate the pupil intelligently to face the situation in his own life, to seek out facts in connection with this, to reason logically, and to come to his own conclusions. All these various methods are widely used in present-day Church work.

2. The characteristics of good questions depend on the aim in view. In general the following are essential qualities:

a. The question should be clear and unambiguous, whether it is asking for facts or whether its purpose is to stimulate thought. The classic example of a bad question is one such as this: "Who chased whom around what?" Another example of a bad question which is commonly used is, "Will somebody tell something about the lesson to-day?" It is quite difficult to frame clear, concise, unambiguous questions. Only those who have never tried to set examination papers or to prepare blank forms for a survey can think it an easy matter. It is so important and difficult that teachers, for the first few years at least, should *write out* their questions with great care, and watch closely and correct the wording if they are misunderstood. In this way they will acquire skill and constantly improve their own ability in this respect.

A good many questions will deal with facts and should receive definite and clear answers. The teacher

of religion should be as exacting in this respect as is the teacher in mathematics or history.

b. The type of question that is most desired in religious education is the kind which stimulates and provokes thought. If it is to do this it must be to the pupil a real question. It is possible, therefore, to answer it in either of two ways, at least, and the pupil must feel free to answer as he feels. In the Gospels the story is told that a rich young man came to Jesus and asked, "What shall I do that I may inherit eternal life?" Jesus said, "Sell whatsoever thou hast, and give to the poor," and so on. What did Jesus mean? Are we to-day to take his words literally? If the person or the class decides that Jesus' words must be interpreted literally, how would this affect social organization to-day? Such questions as these are thought-provoking for any group of young people or adults who have, through their previous study, been led to a serious consideration of society in the light of the teaching of Jesus. Through questions the teacher may lead his pupils into the habit of studying a matter on its merits and not being stampeded by catchwords such as "democracy," "socialism," "Bolshevism."

Questions of the thought-provoking kind should lead the pupils to make further study for themselves in the light of the teaching of Jesus and the relation of that teaching to their own lives and to society at large.

But should the catechism method be used? It was formerly used in all education. For example, take the following from the Journal of the National Education Association (June, 1927):

MANUAL OF GEOGRAPHY
COMBINED WITH HISTORY
AND ASTRONOMY
ASSIGNED FOR
INTERMEDIATE CLASSES IN PUBLIC AND
PRIVATE SCHOOLS
—1877—
LESSON IX

Q. For what are Massachusetts, Rhode Island, New Hampshire, and Connecticut noted?
A. For the manufacture of cotton and woolen goods.
Q. What other articles are manufactured in Connecticut?
A. Clocks, buttons, pins, axes, paper, tinware, and woodenware.
Q. What state excels in whale fishery?
A. Massachusetts has nearly as many men engaged in the whale fishery as all the world beside.
Q. What part did Massachusetts take in the Revolution?
A. Massachusetts furnished more soldiers and money than any other state.

Would anyone stand for that method of teaching geography to-day? If this method is not good enough for geography it is not good enough for religion.

But whatever truth is in the catechism can be taught by better methods. For example, a class working out its own code, or a confession of faith, would probably search catechisms and confessions and express the findings not as abstract truths to be learned but as convictions to be lived.

The Lecture.

1. The public lecture has, without doubt, its permanent place. It is one of the commonest methods

in universities and seminaries, but its value there is not now under discussion. Here the reference is only to the lecture as a method in the Church School. Certain definite advantages are claimed for it by many teachers. In a lecture the teacher can work out his topic and present it logically; he can organize it just as he thinks best and can cover the ground he planned in the time at his disposal. It is quite possible to prepare a lecture in such a way that the materials desired can be presented in eighteen or twenty-one or thirty-seven minutes and the speaker can regulate his delivery so as to occupy the time allowed to the minute.

Another advantage claimed by some is that the lecture rules out interruptions. If anyone is bold enough to ask a question he can be frowned on or asked to wait until the lecture is over.

2. But the lecture method has serious disadvantages. In the first place it leaves the impression that education is the imparting of information by an authority to a receptive class. It implies that the pupil is to take the word of the teacher more or less without question, and be ready to reproduce it at the time of the examination.

The inactivity and passiveness on the part of the pupils is its most serious defect. They are to take and to reproduce rather than to search and to create. This whole matter should be thought out by the reader in the light of the earlier discussions on aim and of the various conceptions of education discussed in the preceding pages.

Perhaps a good many people who are enthusiastic

about the newer methods fail to recognize how deeply intrenched this method is in institutions to-day and while it is so intrenched it is not surprising that the volunteer workers in the Church Schools should consider it a most desirable way to teach. But if, on the other hand, one accepts the view that education is for the development of life, he will probably have a very different attitude towards the lecture.

But even accepting this theory of education there are definite occasions when the lecture may legitimately be employed. When the expert is called in he perhaps should be given all the time. For example, if the members of a class have been working out a problem centering in Africa and a missionary from that particular region is available for a half hour only, it may be that the best use they can make of his time is to outline clearly to him just what they want and ask him to use the half hour to the full. In some cases, of course, it would be far better to have him there, talking informally and answering direct questions; but the lecture in this definite situation would be a great help. In general it is safe to say that for those who accept the broader conception of education the lecture method must be less and less used. Most teachers who read this book will probably heartily agree and yet it may be that these same teachers are monopolizing the time of the class by words of wisdom they impart, rather than in seeking to stimulate and develop the class itself.

The Forum. The rapid development of the forum some years ago was quite striking. It arose from the demand for expression on the part of the laymen.

At first thought it might be considered a phase of the discussion method but as the latter is now understood the two are essentially different.

In general, the forum requires the presentation of a point of view by a speaker, or by two or more speakers presenting different sides of the question. After this the whole matter is open to discussion from the floor. Anyone may speak and any may question the speaker or dispute the position he has taken. Usually in labor circles and in meetings of that kind the speaker has an interesting time. He probably gets as much education out of it as anyone present for he finds that conventional theories and beliefs are by no means sacred, that his word is not final authority, and that there are interpretations of his words, and conceivable positions taken, of which probably he had never dreamed.

The forum found a congenial place especially in men's classes in the church and in Sunday afternoon and Sunday evening gatherings. Often it has brought a new interest and stimulus to a church. It has also been popular in religious conferences.

1. Its contributions. The forum brought live subjects into the arena of discussion, the group often selecting some controversial topic. One or two experiences were usually enough to lead speakers to be careful as to what they presented as facts and to keep to the real issues. Nothing was too sacred or authoritative to be challenged. The forum also did much in developing the ability of people to express their opinions from the floor.

Some people conduct a forum by having all ques-

tions presented in writing. The leader then discusses only those which he selects. This enables the situation to be controlled but denies the floor full expression.

2. Weaknesses. In many groups it is not unusual to find some who tend to monopolize the time with their pet theories. Such persons are found also in Church Schools and adult classes. They are sometimes difficult to suppress or to keep to the matter under discussion. Another difficulty often experienced is that the discussion runs off at a tangent. These difficulties soon kill the interest.

The forum has made valuable contributions, but it needs very careful guidance and direction. It is imperative to have a good leader or chairman and clearly defined issues, and to keep each speaker to a definite time limit and to the point under discussion. With these common-sense safeguards the forum is a highly educative method; without them little good can be expected.

Review and Drill. In our study of the laws of learning the necessity of repetition was apparent. In memory work and dramatization overlearning is essential. In all education review and drill are absolutely necessary. There is a feeling that in the newer methods the values represented by these age-old methods may be lost. This is one of the dangers pointed out in projects and it is equally present in discussions.

It needs to be stated emphatically that the newer education stands for both reviews and drills, as emphatically as did any old-time drill sergeant. But

it also stands as emphatically against the common drill-sergeant methods and for conscious initiative and purpose here as elsewhere in education.

Nothing can be much more dull, dreary, and deadening than some methods of review and drill. It must be recalled that mere repetition is of little educative value (page 57). There must be interest and satisfaction. A few repetitions with purpose and intense feeling are of more value than humdrum saying or doing things over and over scores of times. If a child is learning a speech because he is a character in a play he probably learns it much more readily than if it were merely set as a task. The skillful teacher therefore takes advantage of, and creates, situations in which the pupil following his own free will is keen to learn. It will be recalled that a definite purpose organizes life around itself (page 29, 2). If pupils have some absorbing end in view, then incidental things such as learning dates, lines, and the like, are carried along on the strength of that main current of interest. This is one reason why definite enterprises are so important. If the members of a committee are to prepare the scenes for a play in New Testament times it is an easy matter to stimulate them to review all their studies and to search farther. If one is to give a talk in the class or before a larger audience he easily memorizes facts quite beyond his usual capacity. If one is to act as a guide, describing and explaining the exhibit of class work, it is easy to master the details of the study and processes of work. In other words purpose, some inherent motive, is the key to reviews and drills. The less monotonous these

methods are the greater in all probability will be the results.

A class of young people was studying the life of Christ. They decided to recall and summarize what they had already studied. One agreed to bring an outline of events; another to trace the travels on an outline map; another to fill in the chief places touched; another to tell about events and places. The result was a very thorough review. A successful teacher occasionally reviews by having the students draw up an examination paper for their own class.

A class of Intermediate boys was studying Paul's life. The teacher utilized the trial scene for review. Different members took different characters: Paul, the lawyer, witnesses, and others. To give testimony, accuse or defend, answer questions, and meet arguments, required careful review of the whole life.

Primary children had studied several stories of Jesus, such as those of the Good Samaritan, the Hundred Sheep, and the like. They were asked to retell and were allowed to dramatize them. This, including the suggestions and corrections of the class, constituted a rather thorough review. With little children the review may take the form of a game.

Of course pupils' grasp of a foreign situation can be sharpened by making plans as to what to send to the people of a country or what one would take if visiting that country or what one would seek to buy or see there. Memory work is best done when it is to be used in worship, special programs, dramatization, or other social purpose. A good way to test the grasp of teaching is to present a life problem which involves it. A group of Seniors had been studying

the New Testament, teaching about immortality. This case was put to them: The brother of a close friend has died. He is worried about the state after death. What will you say in your letter to comfort him?

Visual Education. A great deal is made to-day of visual education. The means at hand are many: pictures, models, charts, graphs, objects, microscope, stereoscope, stereopticon or stationary pictures, maps, dramatization, moving pictures, visiting institutions, seeing processes. The eye is the great avenue of impressions and everything that makes vivid and real what is studied should be used. One of the weaknesses of the Church School is its failure to avail itself of the means at hand for making its study concrete.

There is no need of stopping at visual education. The touch, handling of a beautiful book or a model, and the muscle sense in constructing anything is of great educational value.

It is apparent that as soon as a school undertakes an enterprise the most natural thing in the world is for the pupils to want to see, handle, construct for themselves. An enterprise to help people in some distant land naturally leads to a study of maps, routes of travel, costumes, buildings, products, furniture, and a host of other concrete things which tend to make "missions" friendly, human, real, and not an abstract "duty." One group dramatizing an Eastern scene hit on the plan of bringing in a foreign boy. He came in his native dress. He showed them how to make and wear the costume. He was delighted that he could teach them and they were greatly helped because it gave to their work a sense of reality. In-

cidentally strong friendships were formed with a "foreigner" and his lonely life was made happy in the Church School fellowship.

The Synthesis of Methods. It is hoped that one thing at least stands out in bold relief from this examination of methods, namely, that no one method is a panacea. Methods are means, or tools, or servants. One is best in one case, another in another. The teacher and pupils select whichever seems best for any particular situation. Perhaps in any good class a variety of methods are used every session. The class is a natural, happy, family group with freedom and adaptability to meet every situation in its own way. In such a class the following methods were used in part on one recent Sunday: conversation; discussion; specific reports; brief statements or lectures; review and drill; a story; and question and answer, most of the questions by the pupils. But underneath all was a definite interest and purpose which gave life to the whole process.

The important thing is to maintain the fundamental principles for religious education:

a. Education comes through the inner urge, the outreach of the pupil

b. to a consciously purposed objective or end

c. in conscious fellowship with the Father and for the purpose of making this a better human world (individual and social).

FOR FURTHER STUDY

1. Have you had any experience with the verse by verse method? Discuss.

2. Would you approve of teaching geography according to the catechism method (page 157)? Why?

3. Write out and bring to class five good questions on this chapter.

4. Many teachers who profess to despise the lecture method monopolize the class session, talking all the time. Keep an accurate account of the time you occupy in this way in the class. If pupils will not take part what possible reasons have been suggested by this book? How can the situation be improved? What other methods would help?

5. If you have had experience with the forum discuss it. Would it help if it were introduced in your church?

6. Describe how you get pupils to fix facts and principles in their minds. Why is mere drill wasteful? (See Chapter IV.)

7. What visual methods does your school employ regularly? How can their use be increased? Examine similarly the possible further use of touch, movement, and construction in your class or school.

CHAPTER X

HOW TO STUDY

Little attention is given in the Church School to the significant problem of how to study. Teachers themselves feel the need of help but few of them consider they are under any obligation to train their pupils in methods of study. Dr. F. M. McMurry says:

"The seriousness of such neglect is not to be overestimated. Wrong methods of study, involving much unnecessary friction, prevent enjoyment of school. This want of enjoyment results in much dawdling of time, a meager quantity of knowledge, and a desire to quit school at the first opportunity. . . .

"Want of enjoyment of school is likely to result, further, in distaste for intellectual employment in general. . . . Bad methods of study, therefore, easily become a serious factor in . . . life, acting as a barrier to one's growth and general usefulness."[1]

That was written a good many years ago but apparently the public school has not yet given the attention to this matter that it deserves. The need is often referred to in recent books one of which may be quoted:

[1] McMurry, F. M., "How to Study and Teaching How to Study," p. 11. Houghton, Mifflin, Boston. 1909.

"Probably not over ten per cent of our teachers, on the average, have ever taken any special time or pains to show young people how to study, unless required to do so. Our teachers have not been trained to such service, and they think that the simple direction to study a certain assignment is all that is necessary to bring about intelligent and efficient work on the part of the pupils."[2]

The Church School has probably been no more successful than the public school in this respect.

An added reason for seeking to establish good methods of study is that otherwise neither pupil nor teacher improves as he might. Often both feel they have been on a treadmill, working away but getting nowhere. With good methods of study, teachers should be growing daily. Indeed one of the advantages of teaching is that it provides incentives and means for self-education.

The Principal Factors in Study. McMurry in the work cited, pages 15 ff., give the following as the principal factors in study:

1. A definite purpose. One must have a clear end in view and know pretty definitely what he is after, in order to make the most of his effort.
2. The acquiring of additional facts.
3. The organization of what has been learned. Without this one does not see what is studied in its proper relations, nor is it retained in the mind.
4. Judging the worth of statements and authorities.

[2] Cubberley, Ellwood, P., "The Principal and His School," p. 405. Houghton, Mifflin, Boston. 1923.

5. Memorizing. Important dates, events, facts, laws must be fixed in the memory in order to be of most value.

6. The ideas must be put to use.

7. The tentative attitude in regard to what is learned. The seeker after truth maintains the open mind toward new truth.

8. Further, in all study and teaching provision should be made for individual differences and contributions.

To take but one case: Yellow fever was a scourge. There was an insistent desire and need to find the cause and cure. Physicians set themselves the task of discovering the cause. Much work had already been done. There were several theories. These scientists studied all that had been done. They felt that the mosquito gave the best clue. Several volunteers submitted themselves to mosquito bites. Repeated experiments substantiated the fact that mosquitoes do carry the fever. This theory was put into practice with remarkable results. Still, there is more to be learned and other scientists are pursuing the study. The reader will notice that the process described in the preceding paragraph practically follows McMurry's principles; as in the case of constructive thinking (page 29, 3); and as outlined in "The Discussion Method" (pages 123 ff). One of the best ways to teach pupils how to study is to teach in the right way and carry on the sessions as real study periods.

Hindrances to Study. The hindrances to effective study are much the same everywhere and apply to the teacher as well as to the pupil. William H.

Burton[3] gives an analysis of difficulties which are here set down briefly.

1. Lack of interest. This is as fatal in the teacher as in the pupil. It may be due to fatigue, malnutrition, or illness, as well as to mental attitude.

2. Inability to see the question and problem clearly. Many of us who teach fail here because of lack of interest and because sufficient time is not given to think the matter out.

3. Lack of knowledge of sources. Pupils do not realize that there is anything beyond the present knowledge; do not know where to find anything else; and have little incentive to search. Teachers must often plead guilty to the same limitation.

4. Inability to judge the relative worth of facts. This is a difficulty with all grades of students. Anything that one comes across is gathered in, much as one piles things into an attic. Statements from patent medicine advertisements may be quoted as outweighing the reasoned conclusions of scholars.

5. Difficulties with organization. This also is a difficulty with students of all grades. Materials cannot be dressed into shape.

6. Difficulties in drawing inferences and making generalizations. Guesses and assertions more or less wild often take the place of reasoned deductions from the facts in hand.

7. Difficulties with analyses. A problem is presented but the student does not know how to attack it so as to find its essential as distinct from its incidental features.

[3] Burton, W. H., "Supervision and the Improvement of Teaching," pp. 196 ff. Appleton, New York. 1922.

Doubtless every teacher feels the pinch of this analysis of hindrances and sees in them some of his own difficulties. But in seeing them he has more likelihood of overcoming them and of helping his pupils to do their work better.

How to Study. Many teachers follow a printed course; others work out their own course. In this section, therefore, three points will be discussed: presuppositions; specific preparation for teaching a published course; and specific preparation for a class enterprise.

1. *Presuppositions.* These presuppositions are axiomatic, regardless of what sort of course is followed. No teacher will neglect them any more than he would neglect eating or sleeping.

a. Personal, intimate fellowship with God. Religious education is possible only through coöperation with him. It is not enough to know about God or to have had experience of him. What is necessary is the daily consciousness of warm, personal fellowship with God as a living presence. The teacher who is not devoutly religious himself cannot well lead others into fuller religious experience.

b. Purpose and interest. Without a keen interest in the work and a definite purpose to help his pupils to live in Christ's Way of life the teacher's work will not be worthy of his possibilities or of his Master.

c. An intimate knowledge of the pupils. It is pupils we teach, not lessons. The teacher must know the pupils, not merely know about them. He has them in his mind and heart and thinks of them continually. The parent attitude is essential in every good teacher. He must love them and seek their best

good. Individual differences, talents, interests, temperaments are known and understood sympathetically. Naturally there will be contacts through the week. These are almost as essential as the Sunday meetings.

d. Knowledge of the whole course. It would be inconceivable if it were not so familiar to imagine teachers taking up each week's lesson without first knowing the whole course. It seems like sailing day by day without knowing the port for which one is making. Directors and superintendents should arrange to help each teacher to master the course as a whole before the first day on which it is used.

e. Definite, intimate knowledge of the succeeding group of lessons. Much of the success of the next session depends on the way the present lesson creates a mind set and leads purposefully into what is to follow. (See Chapter IV.) It is possible to make use of some of the art of the serial story and conclude in such a way that there is eagerness for the next installment.

2. *Specific preparation for teaching a published course.* The above five axioms complied with, we now consider how to study the lesson for next Sunday.

a. Begin early, the afternoon or evening of the preceding Sunday if possible. (But see 1, c, d, and e, above.) Get the general thought so clearly in mind that all through the week it comes to consciousness whenever the attention is not otherwise directed. In this way one thinks of it from different points of view and sees it in different relationships. This "simmering" is exceedingly valuable. It is like a ripening process.

b. Make a first-hand study. For example, if the

lesson is based on a Bible passage study the Bible itself. Be determined to understand it for yourself. This will probably imply a wider reading to get the setting.

c. Decide on the aim for the day. In the light of this lesson what should one expect to happen in the lives of these pupils? State the aim, not in terms of knowledge, but of pupil conduct. If the lesson is about Jesus and sick people one aim might be stated roughly like this: To help my class to have the right attitude toward the sick and by personal habits and community effort to prevent illness. The teacher will then sketch, preferably on paper, the general plan and development of the topic.

d. Consult authorities and collect materials. Many questions may arise such as: Where did these incidents occur? What was the theory as to the cause of diseases then? How does the attitude differ today? Do all authorities think that the incidents occurred just as they are reported in the Gospels? If Jesus healed by faith what about faith healing, as at Lourdes or Ste. Anne de Beauprés, or the position taken by Christian Science? Such and many other more difficult questions will arise and the teacher will want to consult whatever authorities are available as well as the necessarily limited "helps" or "quarterlies" or even textbooks. One need not be frightened by the word "authorities." The Bible, dictionaries and maps are authorities, as are many books found in the local library or in the minister's study.

Some of the best help may come from the local doctor or nurse or from a social worker or missionary. Much good material comes to hand in the daily press

and in magazines. A recent magazine, for example, had striking pictures of leper colonies which would have been vital material for a class of older pupils. It often gives a sense of reality to pupils to find something discussed in the papers that bears on the Sunday School lesson. But these materials do not suggest themselves unless one has his subject in mind long in advance.

e. Redefine aims and reconstruct plans; organize thought an darrange materials; think and write out major questions; never be content to accept the printed aim at least until you have worked it through and find that it expresses your purpose for your class.

f. Make out assignments. These will be fitted to the needs and interests of the individual pupils. In the subject suggested there would have to be more than one study. One assignment might be to Margaret, who plans to be a nurse, to visit the hospital and secure certain information. John, who has a statistical turn of mind, might enjoy consulting the Board of Health and getting statistics. Harriet may have contact with a foreign missionary home on furlough. Charles, who works Saturdays in a drug store, could bring samples of certain medicinal roots and drugs. The practical Martha and Matthew might be especially interested in causes of spread and prevention of disease in the local community. Assignments to the Gospels and to dictionaries, suggest themselves at every turn. But usually one cause of failure to get pupils to work on an assignment is because it is not of interest to them. For the most part assignments are to passages in the Bible. Most of them should refer to life situations.

g. Keep careful records: The teacher should have a special book in which to keep a record:

(1) Of every lesson plan.

(2) Of significant questions and contributions by the class. The questions and spontaneous remarks of pupils, perhaps especially the younger ones, are very precious. Let teachers gather these in the actual words used. They are apt to be windows into the minds if not the souls of the pupils. They are beacon lights to the teacher, and this is not less so when they seem irrelevant or even irreverent. Such reactions are revealing and need to be considered by the teacher.

(3) Of the quality of the teaching. The teacher should stand off and judge his own work as objectively as if it were the work of some other teacher he was observing. The session that went well should be approved, noting the points that were particularly helpful, and suggesting, if possible, why; likewise when the session seemed more or less a failure the situation should be analyzed and reasons found, if possible, for the lack of interest and results.

If this plan is followed the teacher will find that no one thing helps so much in self-improvement. The teacher is urged to give this plan (*g*) a fair trial.

h. File materials and references so they are readily available when wanted.

(1) When a teacher knows his course and his class in the sense described he will be constantly coming across material, such as statistics, stories, pictures, incidents, and so forth, which do or may fit into his course. He ought to have a place to keep these; otherwise when he wants them they cannot be found. It

is not difficult to have a box, a drawer, some large envelopes, or, better, a simple vertical file whether cardboard or cabinet. Until one tries it he may not realize how much perfectly good and live material passes through his hands. In reading a newspaper, novel, magazine, missionary or religious book, something strikes a teacher as being fine material for his class. It is clipped out, or a reference is made to it giving title and page, and filed in the special place set apart. Naturally the teacher will read at least two good books a year bearing directly on his work as teacher and there he may get good material.

For example, a course included the study of the death of Jesus and theories about it. A few weeks before the papers carried articles about Yom Kippur, the Jewish holiest day. Here was a splendid setting for an analysis of theories as to how people who are estranged can get into intimate fellowship with God. On the dark background of Levitical law pupils may be led to the brilliant sunshine of the Father's love as depicted in the story of the Prodigal Son.

Not only should the teacher follow this plan but he should encourage his pupils to do the same. The method will vary with the age. Smaller children may like best the idea of a scrapbook in which they can keep everything bearing on their course. But this keeping and filing of references is one of the methods of study used in all research work.

(2) Materials of permanent value should be kept. For example, why not aim to collect and keep for permanent use large copies of the best pictures, say, on the life of Christ for the age taught? If every teacher keeps materials of permanent value even the

ill-equipped school will soon have a surprisingly large amount of good material. One often comes across a bit of fine poetry, a beautiful prayer, a telling incident. It does not take long to copy it. Some day it will just meet a need.

Now it is quite probable that some teacher who reads this will say, "This plan might be all right if I had nothing else to do but teach the class." Quite the contrary. The plan outlined is for those who have very little time. Everything suggested can be done in odd moments, though the teacher should *set aside special time* for preparation. Presumably every teacher reads something. This plan simply seeks to utilize anything so discovered. If in turning over the subject one is puzzled, as, for example, by what is meant by demon possession, it takes but a few minutes down town or in one's own library to look up that point in a good Bible dictionary. Knowing that the group of lessons on health is coming a lot of information is suggested in a chance conversation with a doctor. The lesson plan must be made out anyway and perhaps while going or coming on the trolley or while driving one drafts the whole plan because it has been growing in his mind. If the method here described is followed in spirit, not in the letter, many teachers will find a new joy in their work; there will be a freshness and authority about their teaching.

3. *Specific preparation for a class enterprise.* The essential elements are the same in all study: a definite purpose; securing authoritative information; organizing the material; coming to reasoned judgments, or theories; and putting the results into practice. The presuppositions (pp. 171-172) apply here as always.

But the situation differs markedly from the one where the teacher follows a published course. A trained teacher had a class of older girls who, after considerable uncertainty, finally decided that they wanted to study about Jesus. As they discussed the matter they felt that they should know much more about the Bible of his day. One proposed that they should begin with the first chapter of Genesis and each come prepared to give the contents of two chapters. The teacher, who had made careful preparation on the early part of the life of Jesus, had now to spend no little time on the Old Testament. She tried to forecast what would happen and so made a careful outline of the development of the Old Testament which took hours of work. About the second Sunday the girls realized that it would take years to get through the Bible on their plan.

But they did want to know how it all came to be and were now ready to study certain parts if the teacher would help them. This, of course, she was delighted to do. They had scarcely finished this study which, largely because of the way it had come about, was followed with some eagerness, when an incident occurred in the community which agitated most of the girls and precipitated a vital, almost passionate discussion of the question of parental authority, freedom, and boys.

Again the teacher's prepared plans were useless. Finally, after considerable time, the class, finding the teacher sympathetic and helpful, decided to see if the life and teaching of Jesus would throw any light on their problem. Each girl was to search a certain part of the Gospels. The teacher, facing a vital life

situation, could not fail them and she canvassed the Gospels as never before. Vague theory would not do. What wisdom and light could be found in these sources to help these girls and their parents to face life? Needless to say, the class made a searching study of Christ's life as a concrete reality.

For the first few weeks the teacher thought that they were wasting time but long before the end she found that nothing had been lost by the apparently aimless beginning. It was rather like the circling of the homing pigeon before it strikes out boldly on its certain flight.

In this kind of course the teacher has to be ever on the alert, ready to abandon plans already made, and spare no effort to keep in advance of the class. The teacher who falls behind abdicates as leader.

To take but one more case: a class of Juniors became interested in the study of homes and then in the home in which Jesus lived. The class sessions proceeded somewhat as follows, the plans and assignments being worked out by the children themselves:

1. The kind of house Jesus lived in—John and Mary.
2. The furnishings—Dick and Lucy.
3. The utensils and tools—Frank and Agnes.
4. The food, source and preparation—Robert and Catherine.
5. The country—William, who was more mature and advanced in school.
6. The occupation and character of the parents—John and Lucy.
7. The part children had in the home (chores, duties)—Dick and Agnes.

8. What are the essential things in a home?—Frank, Catherine, and William.

It took several days to complete the plans in class. These Juniors did not go very deeply into any of the questions but it was amazing to find how they seemed to grasp the essentials. For example, what makes a home? Several essentials were pointed out, such as a house, food, and the like, but the stress was laid on its being a happy place and how each could help to make it so.

In the through-the-week meetings of the class the children made a model of Jesus' home and of everything in it. This took several months. Every step was thought out and planned in advance. The teacher felt that every nail driven, every stitch made was consecrated to the little Lord Jesus. The exquisite tenderness and care with which personal things such as the little bed or mattress were made showed appreciation and growth of the finest qualities.

The teacher's study for such a course is evident. If two children are going to make a study of the house, or furnishings, or food, she must know definitely not only about these things in general but exactly where authoritative information can be found. She had to search the local library and take the librarian into her confidence, making her an ally so that when one of the children came in she would take pains to help him. She had a reserve shelf set apart. She studied children's encyclopedias and incidentally became fascinated with some of them; she borrowed books from the minister and enlisted his interest in the Juniors; she arranged with a Jewish storekeeper to lend the children articles and explain their use.

A Syrian peddler was laid under tribute. The local carpenter was glad to be of help. Mothers entered into the enterprise. In no case did the teacher fail to have the pupils themselves approach all these persons for what they wanted. All she did was to gain their interest and explain what it was all about.

In such a course as this the teacher has to try to foresee the course events will take and the kind of questions and problems that will arise. To take a few simple examples: Why had the houses flat roofs? Why was there a wall or railing around the roof? What was the size of the ordinary house? Was there a second story? Were there windows? glass? screens? How many rooms were on the ground floor? In all of the hundred questions that arise the teacher sees the opportunity he craves of directing the study of the class. It keeps him on the alert every minute. Here he will find the method outlined in the preceding main section indispensable. Materials and references must be filed and a record kept of everything that occurs in class. One of the teacher's chief services is to help the pupil to get a glimpse of the higher peaks and to set out with resolution to climb them.

Helping Pupils to Study. Many teachers feel that they themselves do not know how to study very effectively so they cannot be of much help to their pupils. Besides, they feel the time is so short that little can be done, that the public school should attend to this, for it has the time and the trained teachers, and that whether it does it well or ill pupils get their habits well established and the Church School cannot modify them.

There is considerable truth in all these things and

yet the Church School cannot abrogate its responsibility for teaching religion most effectively. Neither is influence measured by time. A few minutes of intense experience or with a great personality may outweigh days of routine. Browning's introduction to Shelley, immortalized in his little poem "Memorabilia," had a remarkable influence on him:

> I crossed a moor, with a name of its own
> And a certain use in the world, no doubt,
> Yet a handsbreadth of it shines alone
> 'Mid the blank miles round about:
>
> For there I picked up on the heather,
> And there I put inside my breast
> A molted feather, an eagle feather!
> Well, I forget the rest.

The Church School may aspire to the "handsbreadth" which stands out even when the other experiences are far from being like "blank miles round about."

But what can the Church School do to help the pupils to form good habits of study? It is obvious that the principles of study for the pupil are the same as for the teacher. Anything that the teacher can do to help the pupil in ways already suggested should be done. The following are a few concrete suggestions:

1. See that physical conditions are good. This includes consideration of such things as heat, light, ventilation, noise, and distractions. How can pupils be expected to do good work when they are uncomfortable or interrupted by officers of the school and distracted by many things which might be shut out

by even a screen? A little intelligence can rectify many bad situations.

2. Provide equipment for study, such as a table, or equivalent, and materials.

3. Take up questions in the lives of the pupils themselves. In an example given above the girls met the problem of relations to their parents. There was deep feeling. The teachers' business was not to create but to direct this energy.

A study of the community as a factor in religious living became vital when the lack of a place for sports was touched on in a class of high-school boys who wanted a basketball team.

4. Help them to see the essential problem. In the first case the teacher led them to approach the matter from the parents' point of view. They saw that it was a much bigger problem than they supposed. Teachers should take more time in helping pupils to see what is involved in what they expect them to study.

5. Stimulate the pupils to analyze the problem, plan, think, search for guidance, and come to definite conclusions and action. In the second case under 3 the class considered what might be done, formulated a plan, and presented it to the selectmen.

6. Provide books, maps, and other sources of information. The class should have a few books and other material set apart. The teacher ought to know what is available in the local library. The teacher should also by actual work in class show them how to use books, and other materials.

7. Skillful assignments are a great stimulus. A boy who would not do bookwork might make a canoe

with his knife. One whose father is a doctor might go to a great deal of trouble to get facts about health statistics.

8. Encourage pupils to keep records, and materials which they have collected. Little children can do much to gather pictures, and older pupils can do much more.

9. Through the home and in every possible way get pupils to set aside a definite time and place for their Church School study. Besides helping them to study it forms a helpful habit of life. Report cards, considered in the section following, may be a real help here.

10. Set definite goals. These may be for brief pieces of work but should also be for longer periods. This leads to a consideration of Promotion which is treated in the next section.

Promotion and Recognition. A clearly defined objective is a stimulus to study and work. This is one of the values of degrees. A degree is not a reward. It is simply a certificate that the student has completed a certain amount of work to the satisfaction of the institution. Promotion in the public school has a similar significance. In the Church School, where the main interest is the development of the pupil, it is perhaps best to promote with honor all who actually complete a specified amount of work. The following principles should be followed:

1. Promotion, or honor, should never be based on a certain amount of information and memory work. It should be based rather on the character of the work and preparation throughout the whole year; the serv-

ice activities carried out, including service at home and school; committee work; contributions to worship; and so forth. The standards should be on as broad a basis as possible, for the Church School is interested in character and not merely in the acquisition of certain bits of knowledge. Of course attendance must be considered. Many schools put a lot of stress on bringing the Bible. This seems to go back to the days when it was easy to think that virtue was gained by contact with the book. The real reason why pupils should bring Bibles is that they may be used. If they are used in the class in such a way that there is real satisfaction the pupils will probably bring them.

2. The standards should be clearly understood by the pupils. It is best to have them work these out themselves, though the teachers will likely need to guide them so that they will not set up too severe standards the first year. But it is a fine thing for a department to face the whole question and to build up together the objectives for the year. It will be found to have a stimulating effect.

3. Care should be taken to have all understand that the result of completing the requirements is not a reward but the satisfaction of having accomplished the objective.

Pupil Report Cards. The public school has long used report cards with good effect. Many Church Schools have found them helpful in stimulating the pupils and in interesting the parents in the Church School work. The International Council of Religious Education made a study of "The Use and Value of

Pupil Report Cards"[4] from which the following is condensed:

A report card system forms a link between school and home and has a wholesome influence upon the pupil's attitude and work.

But there are dangers. It may set up false incentives and rivalry among pupils; and may lead to overemphasis upon those things for which credit is given. Report cards must be used intelligently and with proper precautions.

It was found that in the majority of schools the attitude of pupils, teachers, and parents to report cards was good; that their use made a noticeable improvement in attendance, study, conduct, church attendance, and parental interest; that they raised the standard of the school and were a real asset, especially in Primary, Junior, and Intermediate departments; and that they were apparently of less value in the Beginners, Senior, and Adult departments.

For Further Study

1. Describe your own plan of study. Compare it with what is outlined here. Do you feel that by your method you are yourself being educated? increasing in teaching skill? After the study and discussion revise your plan.
2. From this study and your own observation make a list of hindrances to study on the part of pupils. Then discuss how any of these may be lessened or removed and carry the findings into effect. How would purpose in what is being done affect study?
3. Draw up a definite scheme for your own study and for helping pupils to study.
4. Are you satisfied with your plans and methods of promotion? Discuss the whole matter.

[4] Research Service, Vol. I, No. 2, April, 1926. Samples of what were considered the best forms found in use are reproduced.

CHAPTER XI

THE DEVELOPMENT AND TRAINING OF LEADERS

The improvement of teaching is the ardent desire of every worker in the Church School both for himself and for the school as a whole. Perhaps never was there more acute consciousness of the need than in these days of rapid change in every walk of life. Many teachers feel their own inadequacy. Sometimes it may be helpful to remember the words of Socrates, one of the world's great teachers, who confessed, "As for me all I know is that I know nothing."

It is evident that every single thing that enters into the work of the Church School influences the quality of the teaching. The type of building, the equipment, the curriculum, the organization, the character of the home and the public school, the public sentiment in the community, and everything else that affects the life of the individual or group bears directly on the teaching of religion. This is so just in so far as the religious leaders minister to life in its wholeness. Some of these things have already been alluded to and others are treated in different units in this series. Here we must confine ourselves to the personality and training of leaders.

The Personality of Leaders. The personality of the teacher is undoubtedly one of the major influences

in the religious development of pupils. It has long been so considered by people of every shade of educational and religious belief. Scientific experiments substantiate the conviction.

Undoubtedly personality depends to a great extent on native endowment (just as does musical talent, for example) which cannot be changed. It is also probable that few Church School leaders claim that their own personality is all that it should be for the work. If they did, that would show they were not well fitted to be Christian leaders. It is easy to set up too high ideals on paper. There is no intention here of discouraging people by any such artificial standard. But that does not prevent every leader from holding himself strictly to account for making the most of his endowments and by painstaking thought and training improving his own effectiveness. Consideration of this matter should also lead the school to have a definite policy for the development, selection, and training of leaders that the best may be done with the available talent.

Persons of the finest character should be chosen as teachers and leaders in the Church School. No other qualification will make up for deficiency here. It is probably true that Church School teachers and leaders on the whole measure up in a wonderful way in this regard. Not everyone can be a great teacher. The number of geniuses in any line is strictly limited. But every teacher and leader ought to be thoroughly earnest, conscientious, and hard-working. He should have as his ideal the pure heart, and daily walk and fellowship with God. He should be consciously and outspokenly religious. The indifferent and negative,

the irreverent and insincere, the hard or coarse have no place in leadership in Christian education.

The attitude of the teacher and leader is important both for the school and his own development. He is not an autocrat or dictator. He is an inspirer. This was a term used by the Greeks in the days of Greece's glory. He has the attitude of the artist or parent. He dreams over each pupil as an artist dreams over his work, as a parent over his child. He has visions of what each of his pupils may become. Nothing he can do is a sacrifice. It is a labor of love. This artist-parent attitude characterized the Master.

Means Available for Training Leaders. Congregations differ in their present and potential leadership but it is safe to say that every congregation has ample for its needs if properly developed. But no church should expect to have adequate leadership unless it has a well-coördinated plan for developing its latent talent. Every church ought to work out with scrupulous care a leadership-training program that looks far into the future, for leaders, like oak trees, cannot be developed in a day.

The means available seem ample. Other books in this series will deal with this matter in detail; but here it is well to make a list of what is ready at hand. In view of the wealth there does not seem to be any good and sufficient reason for a church's not training its own leaders. Whatever denominations, states, and counties may do *the working out of a plan rests with the local congregation.* The teachers and officers themselves should see that the policy and program are worthy of their high calling.

1. An educative program for the whole school.[1] There is and can be no substitute for this. The time to begin training leaders is not later than the first day the child enters the Kindergarten Department. It should continue through all the grades. A few cases from a single school will make this clear: Enter the Primary Department. There is a spirit of worship and an intensity of interest. Richard, seven years old, is leading. In quiet, dignified manner he says, "We will begin by repeating together, 'The winter is past,' " and so on through his carefully prepared program, written out in the big, irregular seven-year-old scrawl. He tells his own story, making very clear what the point and teaching of the story is. These children love the school; they delight in religion; they already have caught the spirit of leadership and much of its technique.

The Juniors, to take a different phase, decided to have a party and entertain their mothers. They appointed their own committees unhindered by any adults. The committees met repeatedly, planning every item of the program. They arranged for and prepared the refreshments. The whole was run with precision. There were no hitches. The order was perfect, the enjoyment great. One thing of interest may be mentioned. When the parents entered the large room where the party was to be held they saw a blackboard and several chairs at one side. "Just like children," they thought. "These should have been put away." Being on their good behavior as

[1] This is taken in part from the author's article on "Leadership Training for Church School Workers" in The Westminster Leader for the Church School, December, 1927.

guests they did not interfere. But at the appointed place in the program they found that these were arranged for a game and were by no means left through neglect!

A student council is made up of representatives from each class from twelve to eighteen years of age. At a recent meeting these were the matters discussed and for which definite arrangements were made: The worship programs in the department for the ensuing two months; raising money by earning it for helping to purchase a camera for a missionary in whom the church is interested; keeping the attendance up during July when there is a tendency for it to drop. Committees were appointed for the first; plan after plan was discussed and one finally adopted for the second; and this and the findings on the last were to be presented to the department by one of the council, a boy of twelve.

The Pioneers, boys twelve to fourteen years of age, planned a Father and Son Banquet. (The girls had had their banquet previously.) Several meetings were held each week for some time; but the committees met every night and worked late the week of the banquet. It was thoroughly planned, the menu and the speakers having been arranged for by the boys themselves.

In addition, in most of the classes there is committee work and practice teaching. In this way the program itself, from the kindergarten up, provides definite training in leadership, not in the abstract but by practice in meeting life situations as they arise in the school and in the lives of the pupils themselves. There is and there can be no substitute for

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this kind of leadership training. This being so, every teacher and superintendent should see that he is doing his part in preparing future leaders.

2. The normal class. A normal school is where prospective teachers are prepared for their work. In the Young People's Department of every church there should be a normal class for the definite turning of the minds of youth to the possibility of their serving by teaching. This is in addition to such training as was indicated in the preceding section. This class will meet at the regular Sunday School hour and take up some definite work that will help to fit them for teaching. The local church should be graduating from such a class more than enough to fill all probable vacancies in the staff.

3. The workers' conference. Here teachers and officers meet once a month. By restricting business closely to a half hour or hour, a whole hour or more may be given to discussions, the study of a book or books, or leadership problems.

4. Departmental staff meetings. Every superintendent needs to have his staff together for the presentation of various matters of general import and for the study of specific problems relating to the department. The facing of emergent difficulties affords choice situations for effective leadership training.

5. The workers' library. A few good books and departmental magazines are within the reach of all schools. Every teacher should promise himself that he will read so many books in religious education during the year, and read at least one magazine. The latter offers fresh material month by month.

6. Institutes, conferences, and conventions. These

are provided by the denominations and interdenominationally. The teachers and officers who fail to take advantage of such meetings are exceedingly blind to their own best interests.

7. Teacher-training. Leaders who are alive feel keenly the need of stimulus and education. The dead have no such sensations. Teacher-training classes either in the local church or community are indispensable. Three plans are in general use: meeting once a week for ten or twelve weeks; two hours an evening for five or six consecutive evenings; or two hours once a week for five or six weeks. The first has been long practiced. The second is valuable because it is sometimes possible to get denominational or interdenominational leaders for a week. The third is a happy variation especially where the longer school has been held for some years.

8. The summer school. Here for ten days or more a group of people, with recognized leaders, live together in happy fellowship. Every church should plan to send to summer schools delegates to the number of approximately one fourth of its whole staff of teachers and officers.

Many of the denominations coöperate through the International Council of Religious Education in working out plans, standards, and texts (such as this series) for leadership training. Wherever leadership classes or schools are carried on they should comply with the Standards set up by the Council.[2]

[2] 5 South Wabash Avenue, Chicago, Illinois. See especially the Council's Pamphlets on "International Standards for Leadership Training" and the "International Standard Leadership School."

9. Correspondence courses. Denominations and some colleges and universities offer correspondence courses in religious education. Occasionally these count towards an academic degree.

10. Self-supervision. By keeping a record of his own work and criticizing himself objectively as outlined on pages 175, g, and 199, 200, a teacher can greatly improve his own technique, especially if at the same time he pursues a course of reading or attends a teacher-training class.

11. Supervision. This is so important that a separate section is given to it.

12. Professional training. Churches are coming to recognize that they should have a staff or corps of professional workers. The Church has a great work of preaching and teaching. The latter has been neglected but it is coming into its own. To do this work well requires leaders who are trained with at least as much care and thoroughness as the minister is trained for preaching. Religious education is calling to itself the finest type of young men and women. A college education is fast becoming a prerequisite. Where a church cannot afford a full-time worker it is often possible to get one for part time, or for two or more churches or a community to combine. Young people can perhaps make no better investment both for themselves and the cause of Christ than to take up religious education as a life work.

13. A trained ministry. The minister needs training in religious education if he is to have a clear conception of its needs and possibilities. In calling a new minister, especially if there is no director of religious education, the Church School leaders should

see that a candidate's record in religious education is inquired into with at least as much care as is his record as a preacher and organizer.

Supervision of Teaching. Undoubtedly one of the best ways to improve teaching and for teachers to help themselves is through supervision. The public school now assumes "that supervision is an integral, necessary, and vital phase of an educational program." But to many who read this the very word "supervision" may bring a shudder. They have in mind the inspectorial, inquisitorial type. For this reason it would be better if some other term could be invented. The aim is perfectly clear: it is *coöperation in the improvement of teaching.* The purpose is to have some one know intimately the situation in my class with whom I can talk over my problems and my technique and who will be able to make helpful suggestions as to how to improve my efficiency.

1. Principles of supervision. William H. Burton, in his book "Supervision and the Improvement of Teaching,"[3] after a review of the literature on the subject gives a list of principles for supervision. The following is a synopsis of these as far as they apply to the Church School:

a. The aim of supervision is the improvement of teaching.

b. It is essentially a coöperative procedure.

c. Supervision must develop and encourage initiative, self-reliance, intelligent independence, and the assumption of responsibility on the part of the teachers. It must capitalize the teacher's ability and experience.

[3] Pp. 9 ff. Appleton, New York. 1922.

d. Supervision proceeds upon the basis of well-understood standards and a definite program, and it must supply the means of enabling teachers to live up to the standards set.

e. The supervisor must be specifically trained for his work.

2. The procedure in supervision. Churches with staffs of professionally trained people will utilize them in this work. In other schools the best-fitted persons will be sought out as supervisors. If departmental superintendents are qualified, the most practical plan is for them to supervise the teaching in their own departments. Not all superintendents make a success of supervision, but ordinarily the superintendent can, by private study, institutes, and summer schools, fit himself to do the work with increasing effectiveness. The procedure is fairly clear.

a. The supervisor must visit the class at its regular Sunday and through-the-week meetings. Several visits are usually necessary in order to form sound judgments. These visits must be as unobtrusive as possible. While he is in the class he is one of the group, melts into it. Like any well-behaved visitor he is courteous, helpful, friendly, and by his manner and example tends to tone up the morale. He avoids every appearance of a critical attitude. He never forgets that the teacher is in charge. He is the teacher's friend and no one is more anxious to appreciate her difficulties and success. He is never backward in speaking his appreciation.

In introducing supervision it is perhaps wise to visit only on the invitation of the teacher; at least with his consent. It will soon come about that the

teachers will vie with each other in securing a visit from the supervisor if his work is well done.

b. Conference. Immediately after the class, or as soon as possible, the supervisor and teacher will have an unhurried conference. The teacher will likely have many questions to ask and the supervisor will be put to it to give constructive help. He must know that negative criticism alone perhaps does more harm than good. The teacher has a right to ask, "Then tell me how to do that better." The memory of this will tend to keep him moderate and reasonable.

The supervisor should keep a record of every visit; his reaction to the whole situation; the points discussed at the conference; the suggestions made. The teacher likewise will keep his record. These records should be consulted at each succeeding conference. Probably through the succeeding weeks before a second visit can be made, the teacher will seek other interviews. The supervisor welcomes all such approaches.

c. Standards. It is quite apparent that it will soon be necessary to draw up standards for judging teaching. It would be a fine study for the workers' conference or some other group to take up. Together the school might work out its own standards of teaching and these would become the basis of the supervisor's judgments. They would be an objective measure like a yardstick or pair of scales.

d. Demonstration. It will be the supervisor's pleasure to take the class occasionally, by arrangement with the teacher, and demonstrate a new method or show the teacher how a particular situation may be handled. This will be one of the most constructive

things he can do. It may be advisable sometimes to give a demonstration to all the teachers in the department.

e. Visitation. One of the most stimulating experiences a teacher can have, whether there is a plan of supervision or not, is to visit some other teacher who is skillful.

f. Reading and study. After he knows the teacher's work the supervisor can probably give specific references to books and magazines and advise as to what courses would be best at the local training school or at the summer school.

g. Courses and conditions. The supervisor must take the whole situation into his purview. He may find, for example, that the program is not suited to the class; that the class is badly graded; that equipment is poor or light or heating bad; that unnecessary interruptions, it may be of superintendent or secretary, interfere with the teacher's work; that there is a troublesome, perhaps defective, child in the class who should be removed; that some home influence militates against success. By removing or ameliorating such handicaps he will establish himself as the teacher's friend. He will always proceed carefully, a step at a time, keeping careful note of results. For supervision, like everything else in teaching, must be judged by results.

h. Placement. Usually a teacher knows when he is not making a success and is anxious to give up. With the right kind of supervisor the willing teacher can probably become successful in his present or some other class unless he prefers to serve in some other capacity.

i. The teacher-training program. The supervisor should be on the committee that has this work in hand. Teachers ought to work together in order to secure for themselves this kind of helpful supervision.

Installation or Dedication Ceremony. Churches have found this helpful not only to the teachers and pupils but also to the congregation. Usually the ceremony partakes of these features: the dedication of teachers and officers, and their promise to be faithful to their duties; the acceptance of teachers and officers by the pupils and their promise to coöperate in study and service; and the pledge of loyal support of the parents and congregation as a whole.

Teacher Standards. It is usually helpful to visualize one's work. Standards help in this respect. Perhaps the best standard is one which teachers and officers work out for themselves. The writer led various workers' conferences in making out what they considered moderate standards to which they could live up. No two were identical but all emphasized essentially the same points. The following gives the result, though changes have been made in the order. The words in italics varied with each group. The first five sections deal with the teacher's own life; the remainder relate to his pupils.

A Standard for Myself as Teacher

1. Attendance.
   a. Every Sunday.
   b. If forced to be absent give notice not later than *Friday noon.* (Who is to be notified depends on the regulation of the school and is to be definitely specified.)
2. On time.
   a. Meaning *ten minutes* before the opening hour.

b. Supplies and room ready.

3. Preparation.
   a. At least *two hours* a week on the lesson.
   b. A lesson plan.
   c. Keep notes on work.
4. Religious life.
   a. Personal worship.
   b. Church every Sunday.
5. Professional Growth.
   a. Attend every workers' conference and departmental teachers' meeting.
   b. Read *four books* a year on religious education.
   c. Take at least one course a year in teacher-training (Not all in any group were able to adopt this.)
6. Know the pupils.
   a. Visit the homes at least *twice* a year.
   b. Share in through-the-week activities.
   c. Know their special tastes, interests, talents.
7. Secure attendance of pupils.
   a. *Seventy per cent* (usually ten per cent higher than last year.)
   b. Follow up sick and absentees by *telephone or letter; visit pupils.*
   c. See that any who move away are put in touch with another church.
8. Help pupils in worship.
   a. Sit with my class during worship.
   b. Watch my own attitude and example in worship.
   c. Worship spirit in class.
9. Class session.
   a. Develop pupil participation.
   b. Deal with pupil experience.
   c. Do real work.
10. Service.
    a. Help pupils to share and to invest their money in Christian work.
    b. Do definite service personally.
11. Influence pupils' lives.
    a. In the home, school, street, work.
    b. Help them to form ideals of home, citizenship, life.

The teachers were asked to work over their own standard privately, keep a careful watch over it for

a year, and then discuss it again, amending and improving it. More elaborate standards are available in print.[4]

Self-Rating Scales. Many scales have been devised for rating public-school teachers.[5] In the Church School every director and superintendent doubtless rates his teachers in his own mind but little or no attempt has been made to provide any objective scale. It is also certainly true that each teacher rates himself. But without some standard this rating is apt to depend on the passing mood. A more objective plan is needed. Two examples are given:

1. Arrange a scale of five or ten teachers,[6] from the poorest to the best one has known (or can imagine). Distribute the others in as equally graded steps between as possible. One then decides about where he would come on this scale in certain essentials. The inference is that most teachers would through this exercise aspire to bring themselves up higher on the scale by work and study.

From experiments the following values have been assigned:

"Best teacher—38 points.
Above average teacher—30 points.

[4] For example, the Department of Research and Service of the International Council of Religious Education made a study of standards. Results are given by Paul H. Vieth in an article entitled "Standard Requirements for the Church School Teachers," in The International Journal of Religious Education, January, 1927.

[5] See Burton, W. H., "Supervision and the Improvement of Teaching." Chapter XV contains Rugg's "A Rating Scale for Judging Teachers in Service." (See also footnote 3.)

[6] See Betts, G. H., and Hawthorne, M. O., "Methods in Teaching Religion, pp. 260 ff. Abingdon, New York. 1925.

Average teacher—22 points.
Below average teacher—14 points.
Poorest teacher—6 points."

Following these the name of the teacher considered best, above average, and on through the scale, would be inserted and the teacher would decide about where he would stand in regard to such qualities and skills as the following:

Religious qualities: religious convictions; life; social-mindedness; loyalty to the church.

Skill in teaching: knowledge of subject matter, clearly defined aims, skill in conducting class session.

Skill in managing: smoothness of class work, natural and spontaneous response of pupils.

Teamwork qualities: coöperativeness, loyalty to school.

Qualities of growth: reading, preparation.

Personal and social qualities: ease in meeting people, care in dress.

It is evident that the qualities selected vary greatly and the whole scale may be contracted or expanded.

2. Another type of self-rating scale is reported by Dr. Vieth in the article referred to above. It was worked out in a discussion group by the minister, director, and staff of the Evangelical St. Peter's Church School, of Elmhurst, Illinois. The activities of a good teacher were listed coöperatively and afterwards these were elaborated and built into a scale. Each teacher was given a copy and rated himself, no score being made public. It is felt that the scheme helped the teachers. It is here given merely as an illustration of how teachers are working at the problem. It would be a fine exercise for any staff to work

out some such plan for themselves. It is recommended that they begin very simply and increase the complexity of the scale if experience warrants it.

The Activities of a Good Teacher

(This is a self-rating score card. Measure yourself frankly and fairly and assign the grade that you think you deserve.)

I. A good teacher worships.

	Possible score	Your score
Score as follows:	15	.....

5 points:
If you attend at least one worship and preaching service per Sunday, unless hindered by some real reason.

5 points:
If you make the worship service of your department in the Sunday School one of real worship for yourself, and so conduct yourself that you would be willing to have all pupils follow your example.

5 points:
If you practice personal fellowship with God, with at least some moments each day dedicated specifically to this purpose.

II. A good teacher prepares the lesson.

Score as follows:	15	.....

15 points:
If you devote a minimum of at least one hour per week to lesson preparation, getting a thorough understanding of the content for yourself, and in the light of your individual pupils making a written teaching plan to meet their greatest needs.

III. A good teacher coöperates.

Score as follows:	10	.....

3 points:
If you carry out your work in the light of the best interests of the school as a whole, particularly as regards grading, books, classrooms, and so forth.

4 points:
If you serve on committees faithfully when the opportunity offers, and attend the meetings of the general

workers' conference and your department meetings.

3 points:
If you make helpful suggestions to your officers when you can, and ask for their advice in your problems.

IV. A good teacher keeps records.
Score as follows: 10 .....

5 points:
If you regularly take the record asked for by the statistical department of the school, especially regarding new pupils.

5 points:
If you keep personal information about your pupils, such as addresses, telephone numbers, dates of birthdays, and such information about their work as will give you at all times an accurate picture of each individual.

V. A good teacher fellowships.
Score as follows: 15 .....

5 points:
If you are a real friend to your pupils, greet them on the street, play with them when opportunity offers, visit them when sick, take an interest in their affairs.

10 points:
If you visit the homes of your pupils at least once a year, get acquainted with the parents, talk over with them the pupil's work, and call up or visit each time the pupil is absent.

VI. A good teacher attends faithfully.
Score as follows: 10 .....

5 points:
If you are always present at "teachers' time," ten minutes before opening of the session.

5 points:
If you are present at least three Sundays out of four, and provide an acceptable substitute when forced to be absent, or at least notify the department principal not later than Saturday afternoon of an impending absence.

VII. A good teacher sets a good example.
Score as follows: 10 .....

10 points:
If you make a genuine effort yourself to live the

truth that you teach, do not, in the light of practical expediency, gloss over the highest implications which the lesson may have and frankly admit your shortcomings where the ideal is higher than your practice.

VIII. A good teacher prepares himself.
Score as follows: 15 .....
5 points:
If you read regularly at least one good magazine on your Church School work.
5 points:
If you read annually at least two good books on your work.
5 points:
If you complete one or more courses in a leadership-training class or school.
Total possible score 100 Your total score.....

For Further Study

1. Outline in detail the plan of your church for recruiting and training leaders. It would be well to put down in parallel columns this plan and the one outlined in the chapter. Note the number from the church who took advantage of each feature during the past year. Take definite steps to improve the plan and to increase the number in training.

2. Have you ever tried self-supervision (p. 175)? Discuss experimenting with it for a year.

3. Discuss the aims and methods of supervision and practical plans for trying it out in some classes or departments this year.

4. Should your church and community have more employed trained leaders in religious education? If so, can you plan to promote this objective?

5. Make out a standard for yourselves as teachers and officers in the Church School. Do not make it too high but one toward which you can heartily aim. Note that several of these problems form a good basis for trying out the discussion or conference method and for launching a project.

6. Do you like the idea of a dedication service for teachers and officers? If so, take definite steps now to have such a service next year.

7. In preparation for the discussion of the next chapter, ask the Juniors and first-year Intermediates to write out The Lord's Prayer from memory. See that each works independently. Bring results to class.

CHAPTER XII

MEASURING THE RESULTS OF TEACHING

CHRISTIAN educators must take the long view. They should think in terms of twenty, thirty, and one hundred years, and work and build accordingly. This seems clear when discussing such a question as the development and preparation of leaders. It is a long process and is related to the past and to the future.

One who has attacked a concrete situation as, for example, winning the interest and allegiance of adolescents and older persons who have become alienated from the church, know that no sleight-of-hand trick or cheap device is of permanent value. To work out such a problem six months or a year is not enough. It may require years. And yet, in the long run, nothing gives such big returns as educational evangelism. The main emphasis in teaching religion is to bring children up in Christ that there may be no falling off in adolescence and that men and women may continue growing in the grace of the Lord Jesus.[1]

The real test of religious teaching is life itself. This is difficult to appraise but there are elements which may be measured which reveal conditions and indicate tendencies.

[1] Myers, A. J. W., "Educational Evangelism." National Sunday School Union, London. 1925.

One of the perplexing things about religious work is the difficulty of knowing whether one is getting results. The farmer who plows for an hour can see and measure exactly what he has done. It is the same with all mechanical work, with business, and, to a large extent, with public education.[2] But there is great satisfaction in the fact that this work is not mechanical and that the "world's coarse thumb and finger" cannot appraise it any more than it can philosophy or art. Still, most Church School people would like to get some sort of concrete indication of their direction and progress. It is because of this that there is always interest in attempts to measure results.

Among measures of results, some of them long accepted, the following may be listed:

1. Attendance and punctuality. It is probably true that when pupils come regularly and on time, without ulterior rewards being offered, the school is doing good work. The absence of large numbers of adolescents, especially from fourteen years up, and of adults tells its own story.

2. Preparation. The preparation and work done by the pupils week by week is a fair indication of the type of teaching and of the extent to which conditions of growth are being provided.

3. Attitude and participation. The attitude of the pupil toward the work and toward the school and church, is a definite indication of the kind of religious education that is being carried on. Are the pupils interested in the class and school? Are they loyal?

[2] See Monroe, Walter Scott, "Measuring the Results of Teaching," pp. 2 ff. Houghton, Mifflin, Boston. 1918.

By watching the tendencies one can tell the direction in which they are moving.

Participation is, normally, a measure of value. Do the pupils enter whole-heartedly into the enterprises of study, activity, service, recreation? One value of such enterprises is that in the reaction of the pupil to them the teacher can gauge to a considerable extent what is the best type of teaching for his class and how the work is gripping them.

4. Worship. The whole religious tone of a school is revealed in worship perhaps more than in any other one thing. Are pupils reverent? Are they hearty in their participation? Do they express themselves in prayer and in other forms naturally and freely? Is there evident satisfaction (as opposed to boredom)?

The worship attitude is revealed not only in the worship service but also in the class and in the personal devotional life. The teacher who sees the devotional life, the personal relationship with God, developing and deepening wholesomely and normally as experience grows, has the satisfaction of knowing that his work is of fundamental importance in the religious life of his pupils.

5. The everyday life. Of course this is the supreme test. The ultimate goal, as presented in Chapter I, makes this clear. The religious education in the Church School should be one of the factors contributing to the abundant life.

If the teacher is to know the everyday life of the pupils it is necessary to be in touch with them in the home and school and in their work and play. Conferences between parents and teacher; conferences with the public-school teachers; visits of the teacher

to the homes, and of the parents to the school, are helpful.

When teacher and parents work out together the points of emphasis in the school then the parents can observe the influence the work is having on daily living. This coöperation is exceedingly valuable.

Report cards may be a real help. When the report shows, for example, that Mary has participated well in the class study and has shared helpfully in the class project and that improvement is looked for in reverence and appreciation in worship, the parents have the opportunity of helping directly in the pupils' religious development.

Similarly, close touch should be kept with the public-school life of the pupils. Most public-school teachers would welcome the opportunity to coöperate with the Church School teacher in anything that promotes the pupil's welfare.

The play life is significant and the pupil's behavior there affords rare insight into his character. Any way in which the teacher, personally or in collaboration with others, can observe him then will probably discover social and religious tendencies and growth.

It is because life is the real test that it is so important for the teacher or an associate to meet the class during the week for all sorts of activities and experiences. These meetings, besides being a training in living, also reveal to the teacher characteristics, talents, and qualities which guide him in his work and also reveal the results of his teaching.

6. Relation to the Church. When a pupil of his own free will enters into full communion in the Church it is an evidence of religious growth. Such

a step should come not as the result of sporadic overwrought emotional efforts but as the normal ripening of the educational evangelism process. The teacher must never lose sight of the basic fact that his work is to lead his pupils in experiencing life with God as he is seen in Jesus. It is through the daily walk and conversation with God that they find in him the fuller life.

7. Examinations. The examination should never be the only test used even for promotion but it is sometimes one of them. It is useful for testing knowledge, organization of thought, and understanding and interpretation.

a. The written examination. Its value as a measure of development depends on the type of questions. If they are answered by memory they stimulate "cramming," one of the pedagogical evils. But when thought questions are asked and situations presented for solution the examination may measure intellectual and religious growth. The examination also sets a definite objective and stimulates work.

It is impossible to grade papers so finely as to be able to distinguish between, say, 76 and 77 on a scale of 100. No two teachers would give exactly the same mark; the same teacher might not do so on two separate readings. But it is possible to select the best group, the worst, the next best, and the next worst. It is therefore better to grade by A, B, C, D, letting A represent the best (90 to 100) and separating the grades by 5 or 10 points. Exceptionally good papers may be given a plus and any that just scrape through to that grade a minus.

b. True-false and multiple-choice tests. There are

several advantages in using these. For example, the questions can be equalized and so made to approximate the same value; the replies are definite; there is no fatigue of writing; the ground is quickly covered; and many groups may be tested with the same questions and so compared. They may measure at least knowledge, comprehension, and interpretation. Especially where not used a great deal they are as interesting as a game. A few samples of different types are given.

(1) A true-false test. Mark with an X every true statement.

King Saul was David's father.

Jesus lived in Palestine.

Paul was one of the Twelve.

(2) A multiple-choice test. Here are several alternatives; underline the correct words:

Joseph, Jacob, Daniel was sold into Egypt.

Jesus told the story of Samuel, the good Samaritan, the baby Moses.

Mary, John the Baptist, Paul wrote a book of the New Testament.

This type may test comprehension as well as knowledge and may go as deep as the examiner wishes. It may be used with students of all grades. Here are a few sample questions from a series used by Harry C. Munro, of the Christian Board of Publication,[3] in his leadership training work. These, he believes, have secured gratifying results.

Mark a + at the left of each true statement and — at the left of each false statement:

Good teaching succeeds regardless of attention.

[3] Beaumont and Pine Streets, St. Louis, Missouri.

Interest always wins attention.

Prizes inspire wholesome study.

There is no learning except through pupil activity.

Mark the best answer + and the poorest, —:

What is the best way to get wholesome pupil participation?

Let each pupil do what he wants to do.

Deal much with everyday experiences.

Give a prize for the best work.

Evaluate the four answers given to each question indicating with numbers 1, 2, 3, 4, placed at left of answer. Number the best answer 1, the second best 2, the third 3, the worst 4. Place number at left:

What is the greatest value of successful discussion?

It is economical of time.

It involves careful study and preparation.

It enlists pupil activity.

It handles large groups effectively.

(3) Completion test. Write the correct words in the blank spaces:

Do unto————would that they————to you.

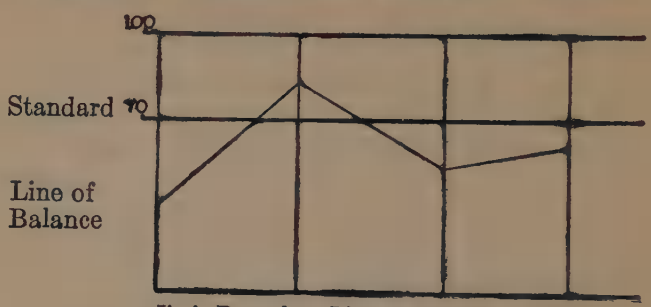
Blessed are————for theirs is the————of————.

It is difficult to test anything but memory in this way. It is useful for little children who are beginning to write and are interested in their new skill.

c. A list of questions. It is often a good plan to give the pupils a list of questions and ask them to write on a certain number. They may do the work at home and, if the teacher wishes, may consult books and make investigations. Thought questions are best and those which lead to investigation and study such as the solution of a life situation.

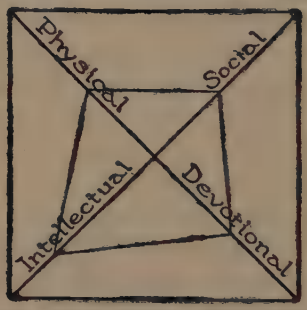
d. Special theme or investigation. Undertaking some special study or investigation tests originality and the ability to attack a problem and organize material. To have high religious educational value it must be something that the pupil feels keenly. It then becomes his own enterprise. The teacher, ever on the alert to discover trends of interest in his pupils, takes advantage of any opportunity to deepen worthwhile interests and to root new ones. One class of boys showed some interest in helping poor families at Christmas. The teacher encouraged this and they undertook to find out whether there were any needy people in the community. They made a personal investigation; found several families; made plans to help them; carried the plans into execution; and were led to make some study of the causes of poverty. This enterprise influenced the pupils markedly and was a good test of their religious growth.

8. Standard efficiency or line of balance. The Canadian Standard Efficiency Program and the Christian Citizenship Training Program already referred to worked out a course of educational activities covering the six years from twelve through seventeen following these four main lines or standards: physical, intellectual, devotional, and social. The highest development was represented by 100 and what a good average boy might well attain was given a value of 70. This was known as the standard. A boy was charted at first on his present attainment, but after that on his record in the various activities. The pupil's standing was put on his chart and the line so made was sometimes called his line of balance. The following represents it graphically.



Jim's Record or Line of Balance

Later the square was adopted as the symbol of the symmetrical life within the circle of perfection. Here the chart might stand like this, showing how lopsided the development is. The crooked line or uneven square has usually prompted a determination to



straighten it out and build up the weak places. This illustrates a method both of measuring results and of graphically setting them forth.

The Christian Quest Program [4] for Young People also makes use of charting as a measure of religious development. Copies of these charts should be secured for study in class.

9. Psychological tests and character development. Following the widespread use of intelligence tests there has been renewed interest in the question as to whether somewhat similar tests might not be worked out for moral and religious growth. Many have worked on the problem and a number of tentative tests have been published in Religious Education and elsewhere.[5]

Finally the Institute of Social and Religious Research made it possible to employ special investigators, who for several years have carried on their investigations and researches at Columbia University. They have published several important papers in Religious Education and an important volume.[6] This book is for the trained student but it is to be hoped that their work will make it possible for the ordinary school to use some approved elementary tests of moral and religious growth. At present there are none that are very satisfactory.[7]

In conclusion it may need to be repeated that the everyday life is the real test of teaching; next to that is the regular work and worship and service week after week in the Church School and under its direction. In addition there are the several things

[4] The International Council of Religious Education, 5 South Wabash Avenue, Chicago, Illinois.

[5] For example, Voelker, Paul F., "The Function of Ideals and Attitudes in Social Education." Teachers' College, Columbia University, New York. 1921.

[6] Hartshorne and May, "Studies in Deceit," Part I, pp. 414 and vii; Part II, p. 306. Macmillan, New York.

[7] A list of tests giving a brief description of each and where it may be obtained is given in Watson, Goodwin B., "Experimentation and Measurement in Religious Education." Association Press, New York. 1927.

here suggested one of which may be some form of an examination. The fact that the latter has been discussed at some length must not be taken to indicate that it is the most important. There is good reason for making a test of some kind one of the elements in measuring results.

Visualizing Results. Light should not be kept under a bushel. It helps greatly to let pupils see some of the results of the school's work. Among the ways in which this may be acceptably done the following may be mentioned:

1. Charts and graphs. Business of all kinds makes wide use of charts and graphs to depict products and growth. Reports of Government, Boards of Health, and insurance companies are full of them. Many are found in Church papers. For example, the Missionary Herald, September, 1927, has several that were largely used at men's meetings. One of the best ways of keeping up an intelligent interest in attendance is to have a chart on the wall on which is traced each succeeding day the attendance in the department or the whole school. These are all methods of making important information graphic.

2. Exhibits. The actual work done, when seen and handled, tells a better story to pupils and people than pages of written words.

3. Special days afford a desirable opportunity for letting the congregation get a glimpse of the kind of work the school is doing. The program should be made up of materials and experiences worked out in the regular daily routine.

4. The scrapbook of the whole school and of the class is a good way to record work done. Here are

included original documents such as letters, photographs, newspaper clippings, notes of the term's or year's doings, and the like. Such a book is a log-book and makes a fine exhibit of some of the results secured through teaching.

For Further Study

1. Which of the methods suggested have you conscientiously used to measure the results of your teaching and the religious development of your pupils? Discuss the value.
2. Discuss the importance of attitude and participation, worship, the everyday life, and relation to the Church as measures of growth, and work out a plan for using all of them.
3. Try out a true-false or multiple choice test and report to the class for further discussion.
4. Try charting Intermediates, Seniors, and Young People according to the plans in the suggested programs.
5. Decide on new plans for measuring growth in your school.
6. Adopt further plans for visualizing results.

APPENDIX

A. "The common problem, yours, mine, every one's,
Is—not to fancy what were fair in life
Provided it could be,—but, finding first
What may be, then find how to make it fair
Up to our means: a very different thing!"

—*Browning, "Bishop Blougram's Apology."*

"Our England is a garden, and such gardens are not made
By singing:—'Oh, how beautiful!' and sitting in the shade,
While better men than we go out and start their working lives
At grubbing weeds from gravel-paths with broken dinner-knives.
There's not a pair of legs so thin, there's not a head so thick,
There's not a hand so weak and white, nor yet a heart so sick,
But it can find some needful job that's crying to be done,
For the Glory of the Garden glorifieth every one."

—*Kipling, "The Glory of the Garden."*

B. Athenian boys took this pledge when they attained their eighteenth birthday, and repeated it daily:

"We will never bring disgrace to this our city by any act of dishonesty or cowardice, nor ever desert our comrades; we will fight for the ideals and sacred things of the city both alone and with many; we will revere and obey the city laws and do our best to incite a like respect and reverence in others; we will strive unceasingly to quicken the public's sense of civic duty, that thus in all these ways we may transmit this city, greater, better, and more beautiful than it was transmitted to us."

Christian teaching inspires high and noble ideals of constructive citizenship. The teacher asks after reading the pledge, Is my school doing as much to inspire distinctively Christian ideals of citizenship and duty?

C. "The teacher . . . if he is indeed wise . . . does not bid you enter the house of wisdom, but rather leads you to the threshold of your mind. . . .

"The musician may sing to you of the rhythm which is in all space, but he cannot give you the ear which arrests the rhythm nor the voice that echoes it."—*Gibran Kahlil, "The Prophet,"* pp. 64, 65. Knopf, New York. 1927.

D. "The notion that doing what is irksome and distasteful in school gives one power and willingness to work for truth and justice in the world is a sample of the naïve verbal thinking that still too often pervades education. . . . The discipline of caring for younger children in the family to get the satisfaction of seeing one's mother rested and happy is incomparably better than that of studying geometry so as to graduate, because the end is nobler and because a healthy-minded boy or girl will gain a knowledge of, and sympathy with, children that will be of permanent value. . . . The habit of value is *to suffer that good may come,* not *to suffer wastefully.* It is in sacrificing for a greater good, not in mere sacrificing, that the mind gains." (Note purpose, motive, and satisfaction.)—*Thorndike, E. L., "Educational Psychology."* Vol. II., pp. 422, 423. Teachers College, Columbia University, New York. 1913-1914.

E. "The idea that there is something of sincerity in representative art which grown-ups cannot do better than recapture from the child has received recognition that may be fairly described as 'monumental.' The murals and the decorated windows of the quarters assigned to sick children in New York's great new medical center, which is rising on Washington Heights, are to be executed from designs made by children themselves. . . . About 10,000 sketches, certified by teachers to be pupils' own work, were submitted. They show a 'high level of worth.' 'What did surprise the composite board of experts and laymen was the high average of interesting and effective treatment.' "—*The New York Times Magazine,* May 29, 1927. The winning designs are reproduced in this number.

F. "Habit is thus second nature, or rather, as the Duke of Wellington said, it is 'ten times nature,' at any rate as regards its importance in adult life; for the acquired habits of our training have by that time inhibited or strangled most of the natural impulsive tendencies which were originally

there. Ninety-nine hundredths or, possibly, nine hundred and ninety-nine thousandths of our activity is purely automatic and habitual, from our rising in the morning to our lying down each night. Our dressing and undressing, our eating and drinking, our greetings and partings, our hat-raisings and giving way for ladies to precede, nay, even most of the forms of our common speech, are things of a type so fixed by repetition as almost to be classed as reflex actions. To each sort of impression we have an automatic, ready-made response. . . .

"The great thing in all education is to *make our nervous system our ally instead of our enemy.* It is to fund and capitalize our acquisitions, and live at ease upon the interest of the fund. *For this we must make automatic and habitual, as early as possible, as many useful actions as we can,* and as carefully guard against the growing into ways that are likely to be disadvantageous. The more of the details of our daily life we can hand over to the effortless custody of automatism, the more our higher powers of mind will be set free for their own proper work. There is no more miserable human being than one in whom nothing is habitual but indecision. . . . Full half the time of such a man goes to the deciding or regretting of matters which ought to be so ingrained in him as practically not to exist for his consciousness at all. . . .

"Two great maxims emerge [from Professor Bain's chapter on 'Moral Habits']. The first is that in the acquisition of a new habit, or the leaving off of an old one, we must take care to *launch ourselves with as strong and decided an initiative as possible.* . . .

"The second maxim is, *Never suffer an exception to occur till the new habit is securely rooted in your life.* Each lapse is like the letting fall of a ball of string which one is carefully winding up: a single slip undoes more than a great many turns will wind up again. . . .

"A third maxim may be added to the preceding pair: *Seize the very first possible opportunity to act on every resolution you make, and on every emotional prompting you may experience in the direction of the habits you aspire to gain.* . . .

"No matter how full a reservoir of maxims one may possess, and no matter how good one's sentiments may be, if one have not taken advantage of every concrete opportunity to act, one's character may remain entirely unaffected for the better. With good intentions, hell proverbially is paved. . . .

"A fourth maxim [is]: *Don't preach too much to your pupils* or *abound in good talk in the abstract.* Lie in wait

rather for the practical opportunities, be prompt to seize those as they pass, and thus at one operation get your pupils both to think, to feel, and to do. . . . Preaching and talking too soon become an ineffectual bore. . . .

"A fifth and final maxim about habits . . . : *Keep the faculty of effort alive in you by a little gratuitous exercise every day.* That is, be systematically heroic in little unnecessary points . . . so that, when the hour of dire need draws nigh, it may find you not unnerved and untrained to stand the test."—*James, William, "Talks to Teachers on Psychology, and to Students on Some of Life's Ideals,"* pp. 65ff. Holt, New York. 1899.

G. Punishment was not unknown in the Sunday School in the past. Quaint accounts from the record book of the Sunday School at Spring Head Wesleyan Church, England, which was kept for forty years, 1816-1846, by Charles Loxton, were published in the Express and Star and republished in Teachers and Taught, London, June, 1927.

One entry reads, "Attend more to punishments for ill behaviour in chapel. . . . A swing chair or cage for bad ones."

Sometime later, "It was agreed by the committee 'that an iron cage purchased by C. L. be used in the school for truants, liars, etc.'"

According to all accounts Charles Loxton's cage for refractory lads, which was pulled up to the ceiling of the schoolroom by means of a rope, was not a success. It is said that the last boy who was hauled aloft treated his punishers with such contempt as to emit "cock-a-doodle-doo" sounds which soon convulsed all the others with laughter.

A resolution of October 31, 1839, reads, "That a cord, etc., be provided to tie those boys up who refuse to stand upon the form when they have behaved ill."

An elaborate "Annual Tea" was given and it was decided "that those children who have willfully lost their catechism or have not learned any part of it, be refused tea, and be made to stand up while it is served out, and afterwards go home or go to chapel, as they like."

"Teachers who leave their classes in chapel to pay 2d. forfeit" is an entry of January 1, 1824.

H. Alcuin wrote, "It is the scourge that teaches children the ornaments of wisdom and to accustom themselves to good manners."

Dr. Samuel Johnson said, "My schoolmaster beat me unmercifully, else I had done nothing."

Spencer, representing a later century said, "The utmost that severity can do is to make hypocrites; it can never make converts."—*Kilpatrick, W. H. "Source Book in the Philosophy of Education,"* pp. 298ff. MacMillan, New York, 1923.

I. "The existence of the law of apperception is often overlooked in planning for a child's education in religion and morals. When this law is ignored, teaching is futile, no matter what the field. Here, just as in every other phase of child development, progress is gradual, and is limited by the content of the child's experience. It must be from known to unknown—the unknown interpreted in terms of the known, here as elsewhere. A child's maturity, his experience, his interests and ideals, his habits, his knowledge, determine his growth and interpretation in religion and morals just as surely as they do in arithmetic and literature. Why, because adults enjoy thinking of children as little lambs, should the self-respect of a twelve-year-old be injured by having him join in singing a request to be made a lamb?

"The teachings of the Fourth Gospel . . . [and], in fact, much of the Pauline theology, has been made the subject matter of Sunday School lessons for children in the Primary and Junior departments. This material embodies the highest moral and religious ideals of the adults of a highly intellectual people. . . . To put adult prayers and purposes into a child's life before he can possibly appreciate or understand them—when his general life is quite contrary to them—is useless, even dangerous."—*Norsworthy, N., and Whitley, M. T., "The Psychology of Childhood."* p. 238. Macmillan, New York. 1918.

It may be pointed out that quite as bad a mistake is not to keep step with developing life. Adolescents do not develop well if treated as children. Grown men and women are sometimes found with no prayer life and in an emergency must fall back on the prayer learned in childhood and on the religious experiences of childhood.

J. "There is a great gulf fixed between the Proverbial conception of the child and that of Jesus; it is only here and there that teachers have been bold and free and sympathetic enough to overleap it. But they are at work, in Europe and America. They report an El Dorado, a mine of spiritual

values hitherto unsuspected. In Vienna there is Cizek, the artist who loves children, and draws from them without any formal 'teaching' such creations of power and beauty as those which arrested wondering visitors in the Exposition des Arts Decoratifs in Paris last summer.

"'Please, master,' asked ten-year-old Franz, 'show me how to draw my horse's foot.'

"'Ah, my boy, it is your horse, not mine. Draw what you feel is right and it will be well. But stay; perhaps you would like to run out and see.'

"Franz was back in five minutes panting. 'Quick! my pencil!' He had watched a horse as it stood, had run alongside another as it trotted, and had caught form, action, life.

"'You see,' said the master, 'others clap the lid on; I take it off.'

"Then there is Jacoby at Dresden, who attempts to liberate the child's creative energy through music, which to him is a mode of expression natural to every normal child. And there is Dolmetch in England, who says: 'I play with my pupil for twenty minutes and then put him in my orchestra. Technique comes when its need is felt. What I must do is to open the gates.'

"Again, Hughes Mearns has recently shown that New York boys and girls who realize that they may be entirely frank and free with a teacher completely sympathetic towards their efforts, express themselves in verse which reveals uncanny wisdom and insight. The subjects of their speculations are amazing. It begins to appear, then, that hidden in boys and girls is a reservoir of spiritual stuff which is released only by . . . the teacher."

Another teacher who is following the same principle is, the writer continues, "G. F. Morton, Head Master of the Boys' Modern School in Leeds.

"Here and there even to-day men demonstrate the curriculum of Jesus. There is a school where boys and girls of two to twenty live like brothers and sisters in families, each in its separate house among the pines of a sun-flooded hillside in Germany. Separate families but one community, with common tasks, grave and gay, manual and mental. I asked our guide, a smiling girl of sixteen, who that older person was who was playing games with the younger girls and boys.

"'Is he one of your teachers?' I asked.

"'No,' she replied, 'he is one of our comrades.'

"The gentle rebuke went home. I thought, 'I am in the midst of you as he that serveth.'

"There were two hundred of us in the school that day, teachers from all over the world, who had for two weeks been discussing theories, methods, projects, national and international. We gathered at last in the school common room, facing the glorious panorama of the Oldenwald with the sun low above it. The founder stood, his family of 120 girls and boys grouped around him, their faces still aglow from games or work in garden or farm. Little children clasped his knees; boys and girls, young men and maidens, were silent as their teacher . . . stood to speak. We waited to hear the great educator and psychologist expound his theory, his method; did he use the Dalton plan; how far had he individualized instruction; what were the principles which produced this ordered and spontaneous discipline, this spirit of friendship which has endured through the long war unembittered, shielding French children from hate and harm? But there was little in answer to the queries which thronged our minds; his secret was old and simple: 'If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal. . . . Love suffereth long, and is kind; . . . beareth all things, believeth all things, hopeth all things. . . . Love never faileth.'"—*John A. Lester, in The Christian Century,* December 30, 1926, in an article entitled "Jesus as Schoolmaster."

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